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GRAMMAR  
OF THE  
JAPANESE SPOKEN LANGUAGE.

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A

\\ GRAMMAR

OF THE

JAPANESE SPOKEN LANGUAGE. //

BY

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FOURTH EDITION.

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# PREFACE

TO THE  
FOURTH EDITION.

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THIS Edition has been thoroughly rewritten. It is also much enlarged, and is almost completely a new work.

More exclusive attention has been paid in it to the Tokio dialect, which now bids fair to become the language of the upper classes of Japan generally.

At the suggestion of a friend, a literal interlinear translation of the examples has been added. No translation, however, has ordinarily been given of the particles which occur in them. Their meaning can be found in the chapter on particles.

The author takes this opportunity of acknowledging the assistance which he has derived from the writings of MR. E. M. SATOW and MR. B. H. CHAMBERLAIN. He is also indebted for some hints to DR. IMBRIE's Japanese Etymology.

TOKIO, NOVEMBER, 1888.



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# A GRAMMAR OF THE JAPANESE SPOKEN LANGUAGE.

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## CHAPTER I.

### THE SYLLABARY—PRONUNCIATION.

---

§1. IN Japanese, every syllable is supposed to end in a vowel, and generally does so, e.g. *sa-yō de go-za-ri-ma-sū*. The exceptions occur mostly in foreign words, or are owing to contractions. There being no final consonants, the number of syllables is necessarily small, and is reckoned by the Japanese at forty-seven according to one arrangement, and by another, at fifty. There are, however, modifications of some of them, by which the number is increased to seventy-five.

There are in Japanese no means of writing separate letters as in European languages, and each syllable is therefore represented by a single character, *n* final, which has a character to itself, being an exception. But *n* is supposed to represent an older *mu*.

The following table shows the syllables of the Japanese language arranged according to what is called the *Go-jiu-on*, or fifty sounds.



# JAPANESE SYLLABARY.

---

a	i	u	e	o
ka <i>ga</i>	ki <i>gi</i>	ku <i>gu</i>	ke <i>ge</i>	ko <i>go</i>
sa <i>za</i>	shi <i>ji</i>	su <i>zu</i>	se <i>ze</i>	so <i>zo</i>
ta <i>da</i>	chi <i>ji</i>	tsu <i>dzu</i>	te <i>de</i>	to <i>do</i>
na	ni	nu	ne	no
ha <i>ba</i> <i>pa</i>	hi <i>bi</i> <i>pi</i>	fu <i>bu</i> <i>pu</i>	he <i>be</i> <i>pe</i>	ho <i>bo</i> <i>po</i>
ma	mi	mu	me	mo
ya	i	yu	ye	yo
ra	ri	ru	re	ro
wa	i	u	ye	wo

It will be seen that there are a number of irregularities and repetitions in the above Table. These are owing to the circumstance that there are certain sounds which a Japanese cannot, or at any rate, does not pronounce. For *si*, he says *shi*, for *hu*, *fu*, for *yi*, *wi*, *wu* and *we*, *i*, *i*, *u* and *ye*, and so on. These irregularities play an important part in the conjugation of verbs, and ought therefore to be carefully noted.

§ 2. *a* is pronounced like *a* in fat, father.

<i>e</i>	„	„	<i>ay</i> in say.
<i>i</i>	„	„	<i>ee</i> in meet.
<i>o</i>	„	„	<i>o</i> in more.
<i>u</i>	„	„	<i>oo</i> in fool.

*I* and *u* are frequently almost inaudible. In such cases they have been written *ī*, *ū*. Thus, *shīta*, 'below,' is pronounced very nearly *shīta*; *tatsū*, 'a dragon,' almost *tats*. Long or double vowels are distinguished by a line drawn above them thus, *ī*, *ō*, *ū*. The distinction between *ī* and *i*, *ō* and *o*, *ū* and *u*, must be carefully attended to, as the meaning often depends upon it. *Kōshi* for instance means 'an ambassador,' while *koshi* means 'the loins.' *Sōtō* means 'suitable,' but *soto*, 'outside;' *kūki*, 'the atmosphere,' *kuki*, 'the stem of a plant.'

§ 3. The consonants are pronounced as in English, except *r*, *h*, *f*, *n*, *d*, *t*, and *g*, which differ somewhat from the corresponding English sounds. The true pronunciation of these letters must be learnt from a Japanese, but the following hints may be found useful.

*R* before *i* is the most difficult of Japanese sounds for a European to reproduce correctly. It is then pronounced nearly like *d*, except that the tip of the tongue touches the roof of the mouth farther back. Some Japanese make it nearly *j* in this position. Before other vowels the Japanese *r* more resembles the English sound. There is never anything in Japanese like the rough pronunciation given this

letter in French and Italian. *R* is often omitted before *i* in the words *gozaimasŭ*, *nasaimasŭ*, for *gozarimasŭ*, *nasarimasŭ*.

*H* and *f* are considered the same letter in Japanese and their pronunciation is not very different. The under lip does not touch the teeth in pronouncing *f*; it only approaches them as in pronouncing *wh* in *which*. In the vulgar Tokio dialect the syllable *hi* is undistinguishable from *shi*.

In pronouncing the Japanese *d* and *t* the tip of the tongue is pressed forward against the teeth instead of only touching the gum as in English. Little or no distinction is made by most Japanese between *dzu* and *zu*.

*G* at the beginning of a word is pronounced like the English *g* hard; in any other position like the German (not the English) *ng* in 'finger.'

In the syllable *ye* the *y* is in most words silent, or nearly so, and is often omitted in romanized Japanese.

In the case of double consonants, both must be sounded. Thus *amma*, 'a shampooer,' must be pronounced differently from *ama*, a 'fisherwoman;' *katta*, 'bought,' from *kata*, 'side.'

#### §4. The *nigori*.

The syllables *ga*, *gi*, *gu*, *ge*, *go*, *za*, *ji*, *zu*, *ze*, *so* etc., printed in small italic type in the above table, all begin with soft consonants and are considered by the Japanese not as different syllables but simply as modifications of the syllables beginning with hard consonants in the lines immediately above them. This distinction is indicated in writing by a small mark, which is often omitted. *Ka* for instance with a diacritic mark is read *ga*, *shi*, *ji* and so on.

The formation of compounds and derivatives is often accompanied by the modification of a hard into the corresponding soft consonant, so that it is important to take note of this change, which, with the mark by which it is indicated, is called in Japanese *nigori*, or 'impurity.'

## CHAPTER II.

### PARTS OF SPEECH.

---

§ 5. The words 'Noun,' 'Adjective' and 'Verb' have two meanings in ordinary grammars of European languages. The term 'noun' is sometimes applied to a class of words inflected in a particular way, with cases and number, and it also means anything capable of being made the subject of a proposition. In other words it means one thing for etymological purposes and another in syntax, one thing in respect to changes within itself, another in its relations to other words. 'Verb' and 'Adjective' have double significations of a similar kind. This mode of classifying words according to two distinct principles viz. (1) the form of inflection and (2) their syntactical relations, is not without inconvenience even in European grammars, where it has led to the introduction of the awkward term 'participle,' meaning a word which is partly a verb and partly an adjective or noun. But such forms are after all the exception in European languages, where it is the general rule that words which as regards their declension or conjugation are nouns, adjectives or verbs are also nouns, adjectives or verbs for purposes of syntax. In Japanese, however, this is by no means the case. Here it is rather the rule than the exception that a word with or even without a change of inflection can be converted at pleasure into a verb, an adjective or a noun. *Iku*, 'to go,' for instance, looking to its conjugation is a verb, but if we consider its position in such sentences as *sugu ni iku*, 'he goes at once,' *iku ga yoroshī*,

'the going is good,' i.e. 'he had better go,' *iku hito ga aru*, 'a going person is,' i.e. 'there is somebody going,' it is only in the first case that it plays the part of a verb in the sentence, in the second it is a noun, and in the third an adjective.

The Japanese grammarians have avoided this ambiguity by classifying words as *na* or 'names,' i.e. 'uninflected words,' *kotoba* or *hataraki-kotoba*, 'words' or 'inflected words,' including the verb and adjective, and *teniwoha* or 'particles.' But this is not the place to attempt to introduce a more scientific English terminology. It will be sufficient to retain the familiar words, noun, verb and adjective, taking care to use them in such a way as to prevent confusion between these two significations.

§ 6. The noun is uninflected. All Chinese words in the Japanese language are uninflected, and are therefore strictly speaking nouns, but most of them, by the help of Japanese terminations are made to do duty as verbs, adjectives, or adverbs.

Along with the noun or uninflected word are classed the pronoun and numeral adjective, which in Japanese have no inflection. They have some peculiarities however which make it convenient to consider them separately.

There is no article. Prepositions and conjunctions are included mainly under the head of particles. Adverbs do not form a separate class of words. A particular form of the adjective does duty as an adverb, and other words which must be rendered as adverbs in English are in Japanese nouns, or parts of verbs.

The verb and adjective have a substantially similar mode of inflection in Japanese and should be considered as really forming only one part of speech.

## CHAPTER III.

### THE NOUN.

---

§ 7. In Japanese nouns have no inflections to distinguish masculine from feminine or neuter, singular from plural, or one case from another, but they are preceded or followed by particles which serve these and other purposes.

§ 8. *Gender*.—With the exception of a few common words such as *musūko*, 'son'; *musūme*, 'daughter'; *chichi*, 'father'; *haha*, 'mother,' no distinction is ordinarily made between the masculine and feminine. Thus *ushi* is either 'bull' or 'cow'; *mūma* is either 'horse' or 'mare.'

When necessary, gender is distinguished by prefixing *o* or *on* for the masculine, *me* or *men* for the feminine. Thus *o ushi* is 'a bull'; *me ushi*, 'a cow'; *on dori*, 'a cock'; *men dori*, 'a hen.' These are really compound nouns. Such phrases as *otoko no ko*, 'a male child'; *onna no ko*, 'a female child' are also in use, *otoko* meaning 'man' and *onna* 'woman.'

§ 9. *Number*. As a general rule the plural is not distinguished from the singular, but a plural idea can be expressed whenever necessary by the addition of one of the particles *ra*, *gata*, *domo*, *tachi*, or *shiu*, which will be found more particularly described in Chapter IX.

## Examples.

<i>Yakunin gata.</i>	Officials.
<i>Ninsoku domo.</i>	Coolies.
<i>Kodomo ra</i> or <i>Kodomo shiu.</i>	Children.
<i>Neko domo.</i>	Cats.

Some nouns have a kind of plural formed by reduplication. But these forms correspond rather to the noun preceded by 'every' than to the ordinary plural. Thus *shina* is 'an article,' *shina jina*, 'all sorts of articles;' *kuni*, 'a country,' *kuni guni*, 'every country;' *tokoro* 'a place,' *tokoro dokoro*, 'different places.' The first letter of the second half of these forms almost invariably takes the *nigori*. (See § 4.)

§ 10. *Case*. Properly speaking, Japanese nouns have no cases, but a declension can be made out for them by the help of certain particles, as follows:—

## TORI, 'A BIRD.'

Nominative.	<i>Tori</i> or <i>tori ga</i> , a bird.
Genitive.	<i>Tori no</i> or <i>tori ga</i> , of a bird or a bird's.
Dative.	<i>Tori ni</i> or <i>tori ye</i> , to a bird.
Accusative.	<i>Tori</i> or <i>tori wo</i> , a bird.
Vocative.	<i>Tori</i> or <i>tori yo</i> , O bird!
Ablative.	<i>Tori kara</i> or <i>tori yori</i> , from a bird.
Locative.	<i>Tori ni</i> , at, to or in a bird.
Instrumental.	<i>Tori de</i> , with or by means of a bird.

The plural terminations come between these particles and the noun, as :

<i>Yakunin gata ni</i>	<i>menjō wo</i>	I showed my passport to the
Official	to passport	officials.
<i>misemashita.</i>		
showed		

The student is referred to Chapter IX for an account of these particles.

§ 11. *Compound nouns*. Compound nouns are formed 1st—From two nouns. Ex. *Kazaguruma* 'a wind-mill,'

from *kaze*, 'wind,' and *kuruma*, 'a wheel;' *hanazono*, 'a flower-garden,' from *hana*, 'a flower,' and *sono*, 'a garden;' *kobune*, 'a boat,' from *ko*, 'a child,' 'something small,' and *func*, 'a boat;' *honya*, 'a book-seller,' from *hon*, 'a book,' and *ya*, 'a house.'

2nd—From the stem of an adjective and a noun. Ex. *Akagane*, 'copper,' from *aka*, stem of *akai*, 'red,' and *kane*, 'metal;' *Nagasaki*, 'long cape,' the name of a place, from *naga*, stem of *nagai*, 'long,' and *saki* 'a cape.'

3rd—From a noun and the stem of a verb. Ex. *Mono-shiri*, 'a learned man,' from *mono*, 'a thing,' and *shiri*, stem of *shiru*, 'to know'; *jibiki*, 'a dictionary,' from *ji*, 'a character,' and *hiki*, stem of *hiku*, 'to draw.'

4th—From the stem of a verb and a noun. Ex. *Urimono*, 'a thing for sale,' from *uri*, stem of *uru*, 'to sell,' and *mono*, 'a thing.'

5th—From the stem of an adjective and the stem of a verb, as *Supensuru no maru-nomi*, 'a man who swallows Herbert Spencer whole,' where *maru* is the stem of *marui*, 'round,' and *nomi*, the stem of *nomu*, 'to swallow.'

6th—From two verbal stems, as *hikidashi*, 'a drawer,' (lit., 'a pull-out') from *hiki*, stem of *hiku*, 'to pull,' and *dashi*, stem of *dasu*, 'to bring out;' *kigaye*, 'a change of clothing,' from *ki*, stem of *kiru*, 'to wear,' and *kaye*, stem of *kayeru*, 'to change.'

The first letter of the second part of a compound noun generally takes the *nigori*. (See § 4.) Thus the *k* of *kane* is changed into *g* in the compound *akagane*, the *f* of *fune* into *b* in *kobune*.

The final vowel of the first part of a compound is often modified, the most common change being from *e* to *a*. Thus from *sake*, 'Japanese rice-beer' and *te*, 'hand,' is



formed *sakate*, 'drink money ;' from *shiro*, the stem of *shiroi*, 'white,' and *ke*, 'hair,' is formed *shiraga*, 'grey hairs.'

The prefixes denoting gender and the honorific prefixes *o*, *mi* and *go* (for which see Chap. XII) must be considered as forming compounds with the nouns to which they belong.

§ 12. *Derivative nouns.* Abstract nouns are formed from adjectives by adding *sa* to the stem, as *takasa* 'height' from *takai*, 'high.' It is occasionally added to words of Chinese derivation as *fubinsa*, 'pitiableness.' The adjective followed by *koto*, 'thing,' is also used in a nearly similar signification, as in the following examples. It denotes however rather the degree of a quality than the abstract quality itself.

<i>Takasa wa</i>	<i>iku-ken</i>	<i>desū ka?</i>	How many ken is it
height	how many ken	is ?	in height ?
<i>Takai koto !</i>	<i>dōmo !</i>		What a height !
high thing	some how		
<i>Ima no</i>	<i>wakasa</i>	<i>ni.</i>	At your young time
present	youthfulness	at	of life.

Many nouns are simply the stems of verbs without any change of form, as *nokori*, 'remainder,' stem of *nokoru*, 'to be left over;' *kakushi*, 'pocket,' stem of *kakusu*, 'to conceal;' *watashi*, 'ferry,' stem of *watasu*, 'to make to cross over.' A few stems of adjectives are used in the same way, as *shiro*, 'white,' a dog's name, stem of *shiroi*, 'white.' There is here however a slight change of meaning, *nokori*, *kakushi*, *watashi*, and *shiro* having a more concrete signification than the verbs or adjective from which they are taken.

It will be seen later that for purposes of syntax, certain parts of the verb and adjective must be considered as nouns.

## CHAPTER IV.

### THE PRONOUN.

---

§ 13. *Watakūshi*, 'I' (plural *watakūshi domo*, 'we'), is the ordinary word for the pronoun of the first person. *Ore* (plural *orera*) is less respectful, and is the word mostly used by coolies, etc., to each other. To inferiors it is a somewhat haughty word. Students and soldiers say *boku* for 'I', *waga hai* for 'we'.

*Temaye* is a humble word for 'I,' much used by the lower classes of Tokio in addressing their superiors. It is also used as a pronoun of the second person. Some people use their surname instead of the personal pronoun of the first person.

Other words for 'I' are *watashi* (familiar), *watai* (by women), *washi* (very familiar), *wattchi* (rustic), *sessha* (formal), *oira* (familiar), *jibun* (properly 'self').

### Examples.

<i>Watakūshi wa zeikan no</i>	I am a customhouse officer.
I customhouse	
<i>yakunin de gozarimasū.</i>	
officer am	

<i>Ore mo ikō.</i>	I'll go too.
I too will go	

<i>O yama no taishō ore</i>	I'm the king of the castle. (in
(hon.) mountain of general I	the children's game.)
<i>hitori.</i>	
alone	

*Nanda ore ga yotteru*      What! I drunk? Not a bit  
 what is I being drunk of it.  
 (for *yotte iru*) *mono ka.*  
    thing ?

*Watakushi wa go dōyō*      It is just the same with me.  
    I (hon.) same  
*desū.*  
 is

*Watakushi wa sore wo suku*      I like them, but I am afraid  
    I them like they wont fit me.  
*keredomo, dōmo watakushi*  
 although somehow me  
*ni wa aimasu mai.*  
 to fit (polite) will not

*Watakushi wa Tekurada*      I am Tekurada Futoshi. I have  
    I the honour of meeting you for the  
*Futoshi de gozarimasū.*  
*Hajimete o me ni*      first time.  
 for the first time (hon.) eyes on  
*kakarimashita.*  
 have hung

*Sennen iro-iro go*      In former times I was much  
 former year all kinds (hon.) indebted for your kindness.  
*kō-on ni adzukurimashita.*  
 great favours have experienced

*Iye! watakushi koso.....*      On the contrary, it was I who...  
 No, I (emph. part.).....

*Ōkiku nattara*      I too, when I grow big, intend  
 big when I have become to be a naval officer.  
*boku mo kaigun no shikan ni*  
 I too navy officer  
*naru tsumori desū.*  
 become intention is

§ 14. The personal pronoun of the second person differs according to the rank of the person addressed.

*Anata*, for *ano kata* 'that side,' (plur. *anata gata*) is properly a pronoun of the third person but like the German *Sie* has come to be used for the second. It is sometimes a noun as in the phrase *kono anata* 'this gentleman.' *Anata* is used when speaking to superiors or equals, or in fact, to any one who has a claim to be addressed with civility. *Omaye*

(plural *omaye gata*) is familiar and condescending, and is the word used in addressing servants, workmen, the members of one's own family, etc. *Omaye san* is almost the same as *anata*, but more familiar, and is used chiefly by women. *Kisama* and *temaye* are used in addressing coolies and other persons of the lowest class in a familiar way. *Kimi* is much used among soldiers and students; *sensei* in addressing men of learning; a servant says *danna* (master), *danna-san* or *danna-sama* (rarely *anata*) in addressing his master.

Other words for 'you' are *konata* (for *kono kata*, 'this side'), *sonata*, (for *sono kata*, 'that side,' familiar) *sono hō* (by magistrates to prisoners or witnesses), *sochi* (to inferiors), *nushi* ('master', very contemptuous), *o nushi* (very familiar), *ware* (rustic), *unu* (abusive), *sokka* (formal). But *anata* and *omaye* will be found enough for most Europeans to trouble themselves with.

## Examples.

<i>Anata ni o hanashi mōshi-</i>	There is something I want to
you talk wish to	tell you.
<i>tai koto ga gozarimasū.</i>	
thing there is	

<i>Omaye koko ni matte ore.</i>	Do you wait here.
you here waiting remain	

<i>Kisama wa ore no uchi ni</i>	What do you mean, Sir, by
you my house into	coming into my house?
<i>haïtte, dō suru?</i>	
entering how do	

<i>Danna no o mūma no shita-</i>	Your horse is ready, Sir.
master's horse prepa-	
<i>ku wa yoroshii gozarimasū.</i>	
ration good is	

<i>Kimi wa doko ye iku ka.</i>	Where are you going?
you where to go ?	

*Boku wa gakkō ye kaeru* I am on the way back to  
 I college to return college.  
*tokoro da.*  
 place am

*Ā! sensei wa Mina-* Ah! are you Mr. Minamoto? I  
 you (lit. elder brother) have already heard of your high  
*moto Kun de gozaimasū* reputation.  
 Mr. (predicate) are  
*ka? Go kō-mei wa kane-*  
 ? (hon.) high name previ-  
*te uketamawatte orimasū.*  
 ously having heard I remain

*O nushi dachi.* You fellows!

*Unu dorobō me.* You thief!

*Unu uso wo tsuku* You are lying!  
 falsehood stick  
*ze.*  
 (emph. particle)

*Ā! ii kokoromochi d'atta:* Ah! how pleasant that was!  
 ah good sensation was Kisaburo, will you have a turn?  
*Kisaburō kisama wa dō da?* (Master, leaving bath, to ser-  
 you how is? vant.)

§ 15. The pronoun of the third person is *are* (plural *arera*). *Are* has no gender. It is often replaced for persons by the more polite form *ano hito*, 'that man' or 'that woman'; *ano o kata*, 'that gentleman' or 'lady' or *ano onna*, 'that woman.' These words add *gata* to form the plural.

*Aitsu*, *aitsura* are contemptuous equivalents for *are*, *arera*. *Kare* (plural *karera*) is sometimes used instead of *are* by educated people, but it belongs rather to the book language than to the colloquial. *Tō-nin* 'the person in question' is sometimes used for 'he.' *Ikken* is used when there is a sly emphasis on the pronoun, as '*Ikken ga kita*, 'He has come.'

## Examples.

*Are wa mō Kōbe ni tsuki-*      He (she or it) has probably  
                                  already      has      arrived in Kōbe by this time.  
*mashitarō.*  
 probably arrived

*Ano hito wa junsu de goza-*      He is a policeman.  
                                  policeman  
*rimasū.*  
 is

*Ano o kata Hiōgo no akindo*      Isn't he a Hiogo merchant?  
                                  merchant  
*ja nai ka?*  
 is not ?

§ 16. The above are by no means the only personal pronouns in use, but they will be found sufficient for most Europeans to know, and few persons will have occasion to use more than *watakūshi*, *watakūshidomo*, for the first person, *anata*, *anatagata* or *omaye*, *omayegata* for the second and *are*, *anohito* or *ano kata* for the third. The grammar of the pronouns is the same as that of nouns and they affix the particles in Chap. IX. in the same way as nouns. With the pronouns of the first and second person however the use of the plural particles when two or more persons are intended is the rule, instead of being the exception as it is in the case of nouns. A Japanese often says 'we' (*watakūshidomo*, *waga hai*) for 'I.'

The use of personal pronouns is much more limited in Japanese than in English. They are not employed except in cases where their omission would cause ambiguity, or where there is an emphasis upon them. Thus, 'I am going to Tokio to-morrow,' will be *Miōnichi Tōkiō ye mairimasū*, except where it is doubtful whether the speaker refers to himself or to another person, when *watakūshi* is added. If there is an emphasis on the pronoun, as in the phrase, 'I don't know what *you* may do, but *I* shall go to Tokio to-

morning,' it must not be omitted. Japanese generally prefer to indicate person by some of the honorific or humble modes of expression described in Chap. XII.

The indiscriminate use of pronouns is a very common fault committed by Europeans in speaking Japanese, and even disfigures some manuals of conversation which have been published. Not one personal pronoun is used in Japanese where there are ten in English.

§ 17. *Possessive Pronouns* are in Japanese nothing more than personal pronouns, with the addition of the possessive particle *no* or *ga*.

### Examples.

*Ano hito no iye wa* His house is a long way off.  
that man's house  
*yohodo tōi.*  
very much is far

*Watakushi ga yubi wa itande* I have a pain in my finger.  
my finger painful  
*iru.*  
is

*Omaye no kiukin wa ikura?* What are your wages?  
your wages how much?

'Mine,' 'yours,' 'his,' 'hers,' 'theirs,' are in Japanese also *watakushi no*, *anata no*, *are no* etc., but they can easily be distinguished from 'my' 'your' etc. by the particles which accompany them or by the context.

### Examples.

*Kore wa anata no tsuye* Is not this your stick?  
this your stick  
*de wa gozaima-*  
(sign of pred.) is  
*senū ka?*  
not ?

*Hei ! Watakushi no desū.*

Yes mine is

Yes, it is mine.

*Watakushi no da (for de aru)*  
mine is

I mistook it for mine.

*to omotte machigaimashita.*  
that thinking mistook

*Watakushi no wa atarashiu*  
mine new

Mine is new ; yours is old.

*gozaimasū ; anata no wa furū*  
is your old  
*gozaimasū.*

*Ano hito no de wa ikemasenū:*  
his with can go not

His won't do : I don't like any  
but my own.

*jibun no de nakute wa ki ni*  
own without mind

*irimasenū.*  
enter not

*Watakushi no wo o kashi*  
mine (hon.) lend

I will lend you mine, so please  
don't hesitate (to use it.)

*mōshimasū kara, go*  
(humble word) became (hon.)

*yenrio naku* —  
ceremony without

*Anata gata no wa hitotsu ka*  
your (plural) one or

There were one or two of yours.

*futatsu ga arimashita.*  
two there were

*Are no wo itadaite mo*  
his having accepted even

May I accept his ?

*yoroshiu gozarimasū ka ?*  
good is it ?

*Taihen tamatta*  
Great change collected  
*nā ! Kono uchi omaye no*  
(exclam.) This among yours

What a tremendous lot have  
been collected ! How many of  
these are yours ? Mine are only  
a few.

*wa ikutsu bakari aru ?*  
how many amount are

*Tcmaye no wa sūkoshi hoka*  
I little other

*wa gozarimasenū.*  
are not



# DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

This	That (2nd. person)	That (3rd. person)	That (3rd. pers.)	Who	Which	What
<i>Ko</i> or <i>Ka</i> (root)	<i>So</i> or <i>Sa</i> (root)	<i>A</i> (root)	<i>Ka</i> (root)	<i>Da</i> (root)	<i>Do</i> (root)	<i>Na</i> (root)
<i>Kore</i> (noun)	<i>Sore</i> (noun)	<i>Are</i> (noun)	<i>Kare</i> (noun)	<i>Dare</i> (noun)	<i>Dore</i> (noun)	<i>Nani</i> (noun)
<i>Kono</i> (adj.)	<i>Sono</i> (adj.)	<i>Ano</i> (adj.)	<i>Kano</i> (adj.)	...	<i>Dono</i> (adj.)	...
<i>Konata</i> (pron.)	<i>Sonata</i> (pron.)	<i>Anata</i> (pron.)	...	...	<i>Donata</i> (pron.)	...
<i>Koko</i> here	<i>Soko</i> there	<i>Asūko</i> there	...	...	<i>Doko</i> where	...
<i>Kochi</i> here, hither	<i>Sochi</i> there, thither	<i>Achi</i> there, thither	...	...	<i>Dochi</i> where, whither	...
<i>Konna</i> this kind of	<i>Sonna</i> that kind of	<i>Anna</i> that kind of	...	...	<i>Donna</i> what kind of	...
<i>Konnani</i> (adv. of last)	<i>Sonnani</i> (adv. of last)	<i>Annani</i> (adv. of last)	...	...	<i>Donnani</i> (adv. of last)	...
<i>Koitsu</i> this fellow	<i>Soitsu</i> that fellow	<i>Aitsu</i> that fellow	<i>Kyatsu</i> that fellow	...	...	...
<i>Kayō</i> this manner	<i>Sayō</i> that manner	...	...	...	...	...
<i>Kahodo</i> this much	<i>Sahodo</i> that much	...	...	...	...	<i>Nanikodo</i> how much
<i>Kaku</i> or <i>kū</i> thus	<i>Shika</i> , <i>so</i> or <i>sō</i> so	<i>Ā</i> in that way, so	...	...	<i>Dō</i> how	<i>Nase</i> why

The above table gives along with the Demonstrative and Interrogative pronouns a number of words which it is convenient to consider at the same time, as being associated with them in meaning and derivation. Most of them are in very common use.

§ 19. *Ko, ka, 'this.'*

The root is only found in the compounds shown in the table, in *ko-toshi*, 'this year,' and perhaps one or two other words.

*Kore* (plural *korera*), *kono*. *Kore* is a noun meaning 'this thing,' or more rarely 'this person,' and corresponds to the French 'ceci,' *kono* an adjective equal to 'ce' 'cette' 'ces.' *Kore no* is also in use but with a different meaning from *kono*. *Kore no hako* for example would mean 'the box of this,' 'the box to which this belongs,' *kono hako* simply 'this box.' Similar distinctions are to be made between *sore, sono, sore no*, etc. *Kore wa, sore wa, are wa*, are often pronounced *korya, sorya, arya*, or even *korā, sorā, arā*, but it is better not to imitate these contractions.

*Konata* for *kono kata*, 'this side,' ought properly to be a pronoun of the first person and it is sometimes used for 'I,' but it is more common as a pronoun of the second person.

*Koko*, 'here.' The second *ko* means 'place.' It is found in a few other combinations as for instance *miyako* 'the capital,' lit. 'honourable-house-place.' The plural particle *ra* added to *koko, kochi*, gives them a vaguer signification. Thus *kokora* means 'hereabouts,' *kochira* 'hitherabouts,' 'somewhere in this direction.' In *sokora sochira* etc., *ra* has the same force.

*Konna, konnani*, 'this kind of,' 'in this kind of way.' *Konna* is for *kore naru*, 'being this,' *konnani* for *kore naru ni*, 'in being this.'

*Koitsu* 'this fellow,' is also used for inanimate things. It is for *ko-yatsu, yatsu* meaning 'fellow,' and is a very contemptuous word.

*Kono yō ni*, 'in this manner,' *kono yō na*, 'this kind of' have nearly the same meaning as *kayō, kayō na*, and are more common.

*Kahodo* 'this much.' *Kore hodo* is also in use in a nearly identical sense.

*Kaku*, *kō* 'thus.' *Kaku* is the older and book form but is still in use in certain phrases, such as *to mo kaku mo* 'even so, even thus,' i.e. 'howsoever,' 'at all events.'

### Examples of *kore*, *kono*, etc.

<i>Kore wa nani da ?</i>	What is this?
<i>Kore wa teppō de gozaimasū.</i> gun is	This is a gun.
<i>Kore wa ikura ?</i>	How much is this?
<i>Kono ki.</i>	This tree.
<i>Kono tokei.</i>	This watch.
<i>Kono o kata.</i>	This gentleman.
<i>Kore wa Nihon go de nan to</i> this Japanese in, what	What do you call this in Japanese?
<i>mōshimasū ?</i> call	
<i>Anata ni kō iu shimpai</i> you to thus called anxiety	It is really inexcusable in me to have caused you such anxiety.
<i>kakete wa jitsu ni sumima-</i> having hung truly does	
<i>senū.</i> not finish	
<i>Boku wa kore de mo gakumon</i> I this even learning	I am after all a man who has gone through a course of learning.
<i>wo shita ningen da.</i> done human being am	
<i>Danna wa kochira de go-</i> master hereabouts	Is the master anywhere hereabouts?
<i>zarimasū ka ?</i> is ?	
<i>Kō iu ba-ai</i> thus called posture of affairs	Because this is the posture of affairs.
<i>da kara.</i> is because	
<i>Korehodo osoroshikatta koto</i> this much afraid was thing	I never was so frightened in my life.
<i>wa gozarimasenū.</i> is not	

§ 20. *Sa* or *so* 'that.'

*Sore, sono.* There is the same distinction between *sore* and *sono* that there is between *kore* and *kono*. *Sore* stands alone, *sono* is joined to nouns. The remarks on the words in the first column of the table also apply to the corresponding words in this column and need not be repeated here.

Examples of *sore, sono* etc.

<i>Sore wa kinodoku na koto de</i> that sad thing	That is a sad thing.
<i>gozaimasū.</i> is	
<i>Doko de sono kura wo o kai</i> where that saddle buy	Where did you buy that saddle?
<i>nasatta?</i> did	
<i>Sonnara</i> (for <i>sorenara</i> ) <i>yoroshi.</i> if it be that it is good	In that case it is all right.
<i>Sore ja</i> (for <i>sore de wa</i> ) <i>ikū.</i> in that case will go	Well then, let us go!
<i>Sayō nara ikimashō.</i> thus if it be will go	Well then! let us go! (more polite than last).
<i>Sore ya kore ya de o ukagai</i> that or this or for (hon.) call <i>mūshita no desū.</i> (humble word, past tense) is	I called on you partly for that, partly for this.
<i>Sō to mo! Sō to mo!</i> so that even	Yes! Yes!
<i>Sonna</i> (for <i>sore naru</i> ) <i>mokuteki</i> that kind of object <i>nara yoshita hō ga ii.</i> if it is have given up side is better	If that is your object the best plan is to give it up.
<i>Sore wa sū to.</i> that thus	Let that be so—i.e. to change the subject.

*Shite*, 'having made,' is understood at the end of the last sentence.

- Shō shō sokora* (or *sokoira*) *de*  
a little thereabouts      Wait a little thereabouts.
- matte ore.*  
waiting remain
- Yo no naka no koto wa mina*  
world interior thing all      Such is the way of the world.
- sonna mono sa.*  
such thing (emph. part.)
- Sō da sō yo.*  
that is appearance      So it would appear.
- ✓ *Sore ni sono toki hajimete*  
that to that time first      In addition to that, I then for  
*hontō no koto wo shitta.*  
true thing learnt      the first time learnt the truth.
- Anata wa sō osshaimasū*  
you so say      You say so, Sir, but——
- keredomo——*  
but
- Sonnani o anji nasaru*  
so much (hon.) anxious do      There is no reason for your  
*koto wa gozaimasenū.*  
thing there is not      being so anxious.
- Sahodo no koto de wa aru-*  
so much of thing (pred.) will      I thought it would not so very  
*mai to omotta.*  
not be thought      much signify.
- Sa mo nakereba——*  
so even if is not      If that is not even so——
- Sōshite* (or *so shite*) *tsuide*  
thus having done opportunity      And won't you take the  
*ni mikan wo sūkoshi katte*  
at orange a little bought      opportunity of buying me a  
*kite kudasaimasenū ka?*  
come give (neg.) ?      few oranges?
- Ai wa itasanakatta sō desū.*  
meet did not so is      It seems they did not meet.
- Ame ga furi sō mo nai.*  
rain fall even is not      It does not seem likely to rain.
- Fūfu ni natte*  
husband and wife having become      It seems they have become man  
*iru sō na.*  
remain is      and wife.

<i>Sora!</i> (for <i>sore wa</i> ) <i>kisha ga</i> there! the train	There! the train is starting.
<i>deru.</i> is starting	
<i>Sore hodo arimashite wa</i> that quantity being	What will you do with all that quantity?
<i>dō suru?</i> how do	
<i>Dare ga sō iimashita?</i> who so said	Who said so?
<i>Soko ga kanjin da.</i> that place important is	That is the important point.

§ 21. *A* 'that.'

*Are* and *sore*, *ano* and *sono* must not be used indiscriminately. Just as *kore* may be called the demonstrative pronoun of the first person, *sore* is the demonstrative pronoun of the second and *are* of the third person. *Sore*, *sono* refer to something present before the speaker's eyes or to his mind; *are*, *ano* to something a little way off or not in sight. *Sore*, *sono* refer to the immediate subject of conversation; *are*, *ano* are used when a fresh subject is started. *Sono mūma* for instance means 'that horse' i.e. 'the horse you are riding,' or 'which you have bought,' or 'of which we are speaking;' *ano mūma*, 'the horse you rode yesterday,' etc. *Ano yo* 'that world' means 'the other world.' The phrase 'this that and the other' is a fair translation of *kore*, *sore*, *are*.

*Kore*, *kono* are the Italian *questo*; *sore*, *sono* are *cotesto* and *ano*, *are* are *quello*.

A Japanese often begins a sentence with an *ano* which has no meaning whatever and which merely serves to draw the attention of the person addressed.

The three words *konata* (for *kono kata*) 'this side,' *sonata* (for *sono kata*) 'that side,' and *anata* (for *ano kata* 'that side') should when used as pronouns mean respectively

'I,' 'you' and 'he,' 'she' or 'it,' but curiously enough they are all used in the second person, though *konata* may sometimes stand for 'I.' *Anata* for 'you' resembles the German use of *sie* 'they' as a pronoun of the second person.

*Asūko* is irregularly formed. The regular form *ako* is in use in the western dialect.

*Ayō* and *ahodo* are not found; *ano yō*, *are hodo* are used instead.

### Examples of *are*, *ano*, etc.

*Are wa nan' da?*  
that what is

What is that?

*Ano daiku wa kita ka?*  
that carpenter come?

Has that carpenter come?

*Ara!* (for *are wa*) *mata*  
there again  
*hajimatta. Anna* (for *are naru*)  
have begun such

There! you are at it again. (Did any one ever hear) such bad language?

*kuchi no warui koto wo!*  
mouth bad thing

*Omaye wa dō shite koko*  
you how having done here  
*ni iru ka? Ano—watakushi ka?*  
are? I?

How is it you are here? Eh! Ah!  
Is it I? (the use of *ano* here indicates embarrassment.)

*Ano—Ikeda san.*

I say! Mr. Ikeda.

*Bakufu wa ano yō ni*  
Shogunate that manner  
*natte kara.*  
having become after

Since the fall of the Shogunate.

*Ā iu hanashi wa*  
that way called story  
*mettani kikimasenū.*  
seldom hear

It is seldom we hear a story of that kind.

*Ā iu fūzetsu wa ate ni*  
report dependence  
*naranai.*  
do not become

One cannot depend on reports of that sort.

§ 22. *Ka*, 'that.'

The words in this column have the same meaning as the corresponding words in the previous one but they are much less commonly used and only by educated people. They belong properly to the book language. *Kano* has sometimes the meaning 'a certain.'

In some phrases *kare* is still in common use.

## Examples.

*Kare kore hiru desū.* It is just about noon.  
noon is

*Kare kore iwazu to ike.* None of your objections, but  
not saying go be off with you.

*Nanno (for nani no) kanno* He went on talking as much  
(for *kare no*) to make- as to say that he was not go-  
be beaten ing to be beaten.

*oshimi wo itta.*  
reluctance said

*Hito wa kare kore to wa* Though people do not make  
people that this any remarks.  
*iwanai keredomo.*  
not say although

*Nani ya ka ya.* Anything whatever.

§ 23. *Da*, 'who'.

*Dare*, 'who,' is the only word in this column, the places of the others being supplied by the derivatives of *do* 'which.'

*Dare da?* Who is it? who goes there?  
is

*Dare no mōsen?* Whose blanket?

*Dare ni kane wo yatta?* To whom did he give the  
to money gave money?

*Dare ga sō iimashita?* Who said so?  
who so said

*Dare ka* *to* *omot-* I wondered who it was.  
who (sign of indi- while  
rect clause.)

*tara.*  
I thought



§ 24. *Do*, 'which.'

*Dore*, 'which.' An old form of *dore* is *idzure* which is still in use in the sense 'at all events,' 'at any rate.' It is here put short for *idzure ni mo*, lit. 'in whichever (case).'

*Donata*, (for *dono kata*, 'which side'), is used as a polite substitute for *dare*, 'who.' A still more respectful phrase is *donata sama*.

From *dō*, 'how,' are formed *dōzō*, 'somehow or other,' *dōka*, 'somehow,' both of which words have nearly the force of our 'please.'

Examples of *dore*, etc.

*Dore wa yoroshii gozari-* Which do you prefer?  
which good is  
*masū?*

*Dono fune?* Which ship?

*Dono gurai yoroshii gozari-* How much do you require?  
what quantity good is  
*masū?*

*Dōka o negai* Please do, I beg of you.  
somehow (hon.) beg  
*mōshimasu.*  
(humble word.)

*Dō iu hanashi de* What is it all about?  
how called talk (predicate)  
*gozarimasu ka?*  
is ?

*Donata de gozaimasū?* Who is there?  
who is (polite.)

*Donnani ureshi ka shirema-* I cannot tell you how de-  
how much joyful ? cannot lighted I am.  
*senū.*  
know

*Dō shiyō?* What shall I do?  
how shall do

*Dore! dore! kore desū ka?* Let me see! let me see! is  
which which this is ? it this one?

*Do<sup>ann</sup> yōsu ka to* Wondering what the state of  
state of affairs ? affairs was.

*omotte.*  
thinking

*Ima kokoro-atari wa nai ga,* At present I have nobody in  
now mind hit is not view but at all events I will  
*idzure tadzunete mimashō.* make inquiries.  
having inquired will see

*Dō nasaimasū ?* What do you propose to do?  
how do

*Dō ka nasaimashita ka ?* Is anything the matter with you ?  
somehow have done ?

*Sono shōgun wa* Napoleon Which is the stronger—that  
that general general or Napoleon ?  
*to dochi ga tsuyō gozaimasū ?*  
and which strong is

*Dō kangayete mo.* No matter how I think  
how having thought even over it.

### § 25. *Na*, 'what.'

*Nani*, 'what,' is used of inanimate objects only. There is no adjective form. *Nani no*, usually contracted into *nan-no* or *dono*, is used instead.

*Naze*, 'why,' is for *na-zo-ye*, *zo* being an emphatic and *ye* an exclamatory particle. See Chap. X.

*Nanihodo*, contracted into *nambo*, is used by the Japanese of the central and western provinces instead of the familiar *ikura*, 'how much,' of Tokio.

### Examples of *nani* etc.

*Nanda* (for *nani de aru*) ? What is it? or what is the matter?

*Kono mono wa nanda ?* What is this thing?  
this thing what is

*Sono gunkan wa nan'* What is that man-of-war  
that man-of-war what called?

*to iu ?*  
called

*Nani shi ni kita?*  
what do to have come

What have you come to do?  
what has brought you here?

*Nani? suguni muma wo hii-*  
*te koi.*  
led come

What (nonsense)! lead the horse  
here at once.

*Nannara* (for *nani nareba*)  
because it is what  
*watakushi mo hima desu kara,*  
I leisure is because  
*o tomo wo itashite-*  
(hon.) accompany having done  
*mo yoroshii gozaimasu ka?*  
even good is ?

Well then! as I have nothing  
to do, have you any objections  
to my accompanying you?

*Nani shiro issho*  
what do(imperative) together  
*ni iki nasai.*  
go (polite imperative)

Suppose you go along with me.

*Bimbō da nan'to iu kokoro*  
poor what called heart  
*wo haishite.*  
giving up

Putting away the feeling that I  
was poor or anything of that sort.

*Yūbin-bato ni shi-komu to ka*  
post-pigeon as train that ?  
*nani to ka itte.*  
something that ? saying

Saying he was training it as a  
carrier pigeon or something of  
that sort.

*Nanno go yō desu ka?*  
what (hon.) business is ?

What is your business?

*Nani to ka shiyō wa ari-*  
do manner will  
*masumai ka*  
not be ?

Is there nothing which can  
be done?

*Naze hayaku konai?*  
why quickly not come.

Why don't you come quickly?

*Naze to iyeba.*  
why if say

To explain the reason why.

*Nani*, in the combination *nan'desu* 'what is it' and similar phrases, is constantly introduced by some speakers in a meaningless way, something like our 'don't you know.'

§ 26. INDEFINITE PRONOUNS.—By the addition of the particles *ka*, *mo*, *demo*, *zo*, interrogative pronouns become indefinite pronouns.

*Dare ka*, 'somebody.'

### Example.

*Dare ka shitani matte oru.*      Somebody is waiting below.  
below waiting remains

*Dare mo*, 'anybody,' is generally used with a negative verb.

### Examples.

*Dare mo shiranū.*      Nobody knows.

*Dare ye mo iwanai*      You don't tell anybody.  
to even not say (imperative.)

*yo.*  
(emph. part.)

*Dare de mo* means 'any one whatever.'

### Example.

*Dare de mo yoroshii gozari-*      Anybody whatever will do.  
good is  
*masū.*

*Dore mo*, 'any one,' *dore de mo*, 'any one whatever,' are used in a similar way to *dare mo* and *dare de mo*.

*Nani ka*, 'something,' anything.'

### Examples.

*Kono hako no naka ni nani*      Is there anything in this box?  
box inside  
*ka haitte iru ka?*  
having entered is?

*Kojiki ni nani ka o yari nasare.*      Give something to the beggar.  
beggar to give do

*Nani mo*, 'anything at all,' is used with negative verbs.



Examples of *jibun* etc.

*Jibun de dekinai kara* Because I can't do it by my-  
 can't because self, help me please.  
*tetsūdatte kudasare.*  
 lending hand give

*Jibun ga warui.* It is his own fault.  
 himself is bad

*Tegami wa yō ni tatanai;* A letter is of no use; go and  
 letter use stands not talk to the man himself.  
*jishin ni itte o hanashi nasare.*  
 going speak do

*Go jibun no toki de* It will do at your own time.  
 (hon.) own time at  
*yoroshiu gozarimasū.*  
 good it is

*Yokei na o sewa da:* I don't want your assistance;  
 needless (hon.) trouble it is brush the flies from your own head.  
*jibun no atama no hai wo oye.*  
 own head flies drive off

*Samukute, jibun no te da ka* It is so cold, I don't know  
 being cold own hand is ? whether they are my own hands  
*nan'da ka wakaranū.* or what they are.  
 what is ? is not clear

*Jibun no inochi wo sūtete,* Throwing away his own life,  
 life abandoning he aided others.  
*hito wo tasūkemashita.*  
 aided

Observe the force of *hito* in this sentence.

For 'each other,' 'one another,' Japanese use the adverb *tagai ni* which means 'mutually.'

## Examples.

*Tagai ni mite orimashita.* They looked at one another.

*Tagai ni tasūkeru.* They assist each other.

§ 28. RELATIVE PRONOUNS—The Japanese language has no relative pronouns. To express the same idea, the verb of the relative clause is put before the word to which the relative pronoun refers. In the case of passive verbs a

similar construction is found in English. Thus, for 'the man who was murdered,' we may say, 'the murdered man,' which corresponds exactly to the Japanese phrase, *korosareta hito*.

### Examples.

*Anata ga o uri nasatta jōkisen.*      The steamer which you sold.  
sell did steamer

*Sakujitsu katta hobune.*      The sailing vessel which (we)  
yesterday bought sailing-ship      bought yesterday.

*Hayaku susumu fune.*      A ship which sails fast, or a  
quick advance ship      fast sailing ship.

*Nihon go wakara-*      A man who does not under-  
Japan language      not stand Japanese.  
*nū hito.*  
understand man

Instead of *koroshita hito*, 'the man who killed,' *korosareta hito*, 'the man who was killed,' it is possible to say *koroshita tokoro no hito*, *korosareta tokoro no hito*, *tokoro* meaning 'place,' but this construction can hardly be said to belong to the colloquial language. Such phrases, however, as *kiita tokoro ni yotte*, 'according to what I have heard,' are not unfrequent.

### § 29. OTHER PRONOMINAL WORDS:—

*Hito* 'man'. *Hito* is used in a similar way to the German *man*, the French *on*, and the English 'one' or 'people.' It may also mean 'other people.'

### Examples.

*Hito wo baka ni shite,*      You should not make fools of  
people      fool      to making      people.  
*ikenai.*  
cannot go

*Hito ga iu no ni.*      According to what people say.  
say      in

*Hito no kodomo.*  
children

Other people's children.

*Mina*, 'all,' is used either alone or after a noun.

*Mina kareta.*

They have all withered.

*Ki ga mina kareta.*

The trees have all withered.

*Mina de ikutsū?*

How many in all?

*Mina san yoku irasshai-*  
all Mr. well (hon.)come

You are all welcome, Gentle-  
men.

*mashita.*  
(past)

*Ika* (root) 'how' is only found in a few combinations such as *ikani* or *ikaga*, 'how,' *ikahodo*, 'how much.'

*Iku*, 'what number,' appears in the following combinations—*ikutsū*, 'how many,' *ikura*, 'how much,' *ikumai*, 'how many flat objects,' *ikuhon*, 'how many cylindrical objects,' *ikuka*, 'how many' <sup>days</sup> *ikutari* or *ikunin*, 'how many men,' and other similar phrases.

*Itsu*, 'when,' is found alone and in the combinations *itsuzo*, 'at some time or another,' *itsuka*, 'on some day or another,' *itsu mo* or *itsu demo*, 'at any time at all,' 'always.'

*Riō-hō*, lit. 'both sides,' is used for 'both,' but *dochira mo* is commoner.



## CHAPTER V.

### NUMERALS.

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§ 30. The Japanese language has two series of numerals, one consisting of original Japanese words, the other borrowed from the Chinese. The Japanese series extends no further than the number ten, after which Chinese numerals only are used.

List of Numerals :—

	JAPANESE.	CHINESE.
1	<i>Hittotsū.</i>	<i>Ichī.</i>
2	<i>Fūtatsū.</i>	<i>Ni.</i>
3	<i>Mitsū.</i>	<i>San.</i>
4	<i>Yotsū.</i>	<i>Shi.</i>
5	<i>Itsutsū.</i>	<i>Go.</i>
6	<i>Mutsū.</i>	<i>Roku.</i>
7	<i>Nanatsū.</i>	<i>Shichi.</i>
8	<i>Yatsū.</i>	<i>Hachi.</i>
9	<i>Kokonotsū.</i>	<i>Ku.</i>
10	<i>Tō.</i>	<i>Jiu.</i>
11		<i>Jiu ichi.</i>
12		<i>Jiu ni.</i>
20		<i>Ni jiu.</i>
21		<i>Ni jiu ichi.</i>
30		<i>San jiu.</i>
100		<i>Hiaku.</i>
200		<i>Ni hiaku.</i>
300		<i>Sam biaku.</i>
600		<i>Rop piaku.</i>
800		<i>Hap piaku.</i>
1,000		<i>Sen.</i>
10,000		<i>Man.</i>

Larger numbers are expressed by multiples of *man*.  
 Ex. 150,000, *jiu go man*; a million, *hiaku man*. Consecutive numerals follow the same order as in English. Ex. 1868. *sen hap piaku rokujiu hachi*.

*Riō* 'both' is sometimes used instead of *ni* 'two' as in the phrase *riō san nin*, 'two or three persons.'

*Nana jiu* is sometimes used instead of *shichi jiu*, 'seventy,' in such phrases as *nana jissen* 'seventy cents.'

§ 31. The following rules are to be observed in the use of numerals:—

1. The only cases in which the Chinese numerals under eleven are employed are alone or before uncompounded or monosyllabic nouns of Chinese origin. Ex. *Jiu go kin*, 'fifteen catties;' *roku nin*, 'six men;' *hap piaku* (for *hachi hiaku*), 'eight hundred.' The letter changes which take place will be best understood from the numerous examples in § 32 and elsewhere.

2. The Japanese numerals when prefixed to nouns of Japanese origin lose the final syllable *tsū*.

*Tsu* is really an old possessive particle.

### Examples.

*Fūta hako.*

Two boxes.

*Mi tsutsumi.*

Three parcels.

*Yo hiro.*

Four fathoms.

3. The possessive particle *no* is sometimes introduced between the numeral and the noun. Ex. *Fūtatsū no mono*, 'two things.'

4. The numeral is very often placed after the noun.

## Examples.

*Yama fütatsü.*

Two mountains.

*Mikan yotsü.*

Four oranges.

5. The numeral may stand by itself.

## Example.

*Ikutsü aru ?*

How many are there?

*Jiu ichi gozarimasü.*

There are eleven.

§ 32. AUXILIARY NUMERALS.—It is comparatively seldom that the numeral is joined immediately to the noun. What may be called Auxiliary Numerals are much in use. They correspond to the English phrases, ‘*six head of cattle*,’ ‘*four brace of partridges*,’ ‘*two pair of shoes*.’

## Examples.

*Kami ichimai.*

One sheet of paper.

*Hakimono issoku* (for *ichi soku*). One pair of shoes.*Akindo jiu ichi nin.*Eleven merchants (*lit.* merchants—eleven men).

Most of these auxiliary numerals are of Chinese origin, and fall under Rule 1 of the preceding section. A few are Japanese words, and fall under Rule 2 as *kura hito tomai*, ‘one godown.’ They are commonly placed after the noun, but a construction similar to that described in Rule 3 is also admissible. Ex. *Sannin no akindo*, ‘three merchants.’

These numerals are in daily use, and a knowledge of some of them is absolutely necessary.

The most common are:—

FOR ANIMALS.	FOR MEN.	FOR BIRDS.
<i>Hiki.</i>	<i>Nin.</i>	<i>Wa.</i>
1. <i>Ip piki.</i>	<i>Ichī nin</i> or <i>hitori.</i>	<i>Ichī wa.</i>
2. <i>Ni hiki.</i>	<i>Ni nin</i> or <i>fūtari.</i>	<i>Ni wa.</i>
3. <i>Sam biki.</i>	<i>San nin.</i>	<i>Sam ba.</i>
4. <i>Shi hiki.</i>	<i>Yottari</i> or <i>yo* nin.</i>	<i>Shi wa.</i>
5. <i>Go hiki.</i>	<i>Go nin.</i>	<i>Go wa.</i>
6. <i>Rop piki.</i>	<i>Roku nin.</i>	<i>Roku wa.</i>
7. <i>Shichi hiki.</i>	<i>Shichi nin.</i>	<i>Shichi wa.</i>
8. <i>Hachi hiki.</i>	<i>Hachi nin.</i>	<i>Hachi wa.</i>
9. <i>Ku hiki.</i>	<i>Ku nin.</i>	<i>Ku wa.</i>
10. <i>Fip piki.</i>	<i>Fiu nin.</i>	<i>Fip pa.</i>
<i>&amp;c.</i>	<i>&amp;c.</i>	<i>&amp;c.</i>

FOR LONG AND ROUND ARTICLES, SUCH AS BOTTLES,  
PENCILS, TREES, ETC.

*Hon.*

- |                   |                    |                       |                      |
|-------------------|--------------------|-----------------------|----------------------|
| 1. <i>Ip pon.</i> | 2. <i>Ni hon.</i>  | 3. <i>Sam bon.</i>    | 4. <i>Shi hon.</i>   |
| 5. <i>Go hon.</i> | 6. <i>Rop pon.</i> | 7. <i>Shichi hon.</i> | 8. <i>Hachi hon.</i> |
|                   | 9. <i>Ku hon.</i>  | 10. <i>Fip pon.</i>   | <i>&amp;c.</i>       |

FOR BROAD FLAT OBJECTS, SUCH AS DOLLARS, SHEETS OF  
PAPER, CLOTHING, ETC.

*Mai.*

- |                     |                     |                       |                      |
|---------------------|---------------------|-----------------------|----------------------|
| 1. <i>Ichī mai.</i> | 2. <i>Ni mai.</i>   | 3. <i>Sam mai.</i>    | 4. <i>Yo mai.</i>    |
| 5. <i>Go mai.</i>   | 6. <i>Roku mai.</i> | 7. <i>Shichi mai.</i> | 8. <i>Hachi mai.</i> |
|                     | 9. <i>Ku mai.</i>   | 10. <i>Fiu mai.</i>   | <i>&amp;c.</i>       |

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\* *Shi* is avoided in many combinations because it also means 'death,' a word of ill omen, and the Japanese numeral *yo* used instead before Chinese words.

FOR HOUSES. FOR SHIPS. GLASSES OF WINE, SHOES.  
CUPS OF TEA, ETC.

<i>Ken.</i>	<i>Sō.</i>	<i>Hai.</i>	<i>Soku.</i>
1. <i>Ik ken.</i>	<i>Is sō.</i>	<i>Ip pai.</i>	<i>Is soku.</i>
2. <i>Ni ken.</i>	<i>Ni sō.</i>	<i>Ni hai.</i>	<i>Ni soku.</i>
3. <i>San gen.</i>	<i>San zō.</i>	<i>Sam bai.</i>	<i>San zoku.</i>
4. <i>Shi ken.</i>	<i>Shi sō.</i>	<i>Shi hai.</i>	<i>Shi soku.</i>
5. <i>Go ken.</i>	<i>Go sō.</i>	<i>Go hai.</i>	<i>Go soku.</i>
6. <i>Rok ken.</i>	<i>Roku sō.</i>	<i>Roku hai.</i>	<i>Roku soku.</i>
7. <i>Shichi ken.</i>	<i>Shichi sō.</i>	<i>Shichi hai.</i>	<i>Shichi soku.</i>
8. <i>Hachi ken.</i>	<i>Hachi sō.</i>	<i>Hachi hai.</i>	<i>Hachi soku.</i>
9. <i>Ku ken.</i>	<i>Ku sō.</i>	<i>Ku hai.</i>	<i>Ku soku.</i>
10. <i>Yik ken.</i>	<i>Yis sō.</i>	<i>Yip pai.</i>	<i>Yis soku.</i>
11. <i>Yiu ik ken.</i>	<i>Ec.</i>	<i>Ec.</i>	<i>Ec.</i>

FOR JINRIKISHA AND KAGO.

<i>Chō</i>	or	<i>Dai.</i>
<i>It chō</i>		<i>Ichi dai.</i>
<i>Ni chō</i>		<i>Ni dai.</i>
<i>San chō</i>		<i>San dai.</i>
<i>Shi chō</i>		<i>Yo dai.</i>
<i>Go chō</i>		<i>Go dai.</i>
<i>Roku chō</i>		<i>Roku dai.</i>
<i>Shichi chō</i>		<i>Shichi dai.</i>
<i>Hat chō</i>		<i>Hachi dai.</i>
<i>Ku chō</i>		<i>Ku dai.</i>
<i>Yit chō</i>		<i>Yiu dai.</i>

For carriages the numeral is *ichi riō*, *ni riō* etc.; for books (vols.) is *satsu*, *ni satsu*, (copies) *ichi bu*, *ni bu* etc.; for mats, *ichi jō*, *ni jō* etc.

§ 33. ORDINAL NUMBERS.—The ordinals are formed by prefixing the word *dai* or affixing *ban* to the Chinese numerals.

1st.	<i>Dai ichi</i>	or	<i>Ichi ban.</i>
2nd.	<i>Dai ni</i>	,,	<i>Ni ban.</i>
3rd.	<i>Dai san</i>	,,	<i>Sam ban.</i>
4th.	<i>Dai shi</i>	,,	<i>Yo ban.</i>
5th.	<i>Dai go</i>	,,	<i>Go ban.</i>
	<i>&amp;c.</i>		<i>&amp;c.</i>

The ordinals precede the noun, the possessive particle *no* being introduced between.

### Examples.

*Dai ichi no yaku.*                      The first, or highest office.

*Ni ban no fune.*                      The second ship.

*Dai ichi, ichi ban* mean literally 'number one.' *Me* is often added after *ban*, as *ni ban me no fune*, 'the second ship.' E

§ 34. FRACTIONS.—Fractional quantities are expressed in the following manner: 21-100ths is *hiaku bun no ni jiu ichi*, (lit. of one hundred parts twenty one.) The *no* is commonly omitted, and *bu* substituted for *bun*. Thus for 'one third' the speaker has a choice between *sam bun no ichi* and *sam bu ichi*. When there is no denominator expressed, it is understood that tenths are meant.

### Examples.

*Hachi bu.*                      Eight tenths.

*Shichi bu sam bu ni wake-*      Divide it into seven tenths  
   having      and three tenths.

*te o kure.*  
divided      give

One half is *han*, or *ham bun*. One third and one fourth are sometimes *mitsū ichi* and *yotsū ichi*. These particular forms have been sanctioned by usage, but as a general rule Japanese and Chinese numerals cannot be combined in this way.

### § 35. Examples of Numerals.

*Sono kasa wa ikura? He;* How much is that umbrella?  
that umbrella how much  
*ippon wa gojissen de gozari-* One is fifty sen but if you buy  
one piece fifty cents is three, I will make them one yen  
*masū ga; sambon o kai* twenty sen.  
three pieces (hon.) buy  
*nasareba, ichi yen nijissen ni*  
if do one twenty cents to  
*itashimashō.*  
will make

*Hito tsutsumi ni hiaku* There are one hundred (dollars,  
one package in hundred shirts, or other flat objects,) in  
*mai dzutsu haitte imasū.* each package.  
piece each having entered is

*Sore wa fūta tsūki maye no* That is a thing of two  
that two month before months ago.  
*koto da.*  
thing is

*Mina de ikutsū?* How many altogether?  
altogether how many

*Nanatsū gozarimasū.* There are seven.

*Konnichi dora no sōba* Have you heard what the  
to-day dollar rate of ex- rate of exchange for dollars is  
*wo kiita ka?* to-day?  
change have heard ?

*He, hiaku mai ni hiaku* Yes, it is 110 yen for 100  
Yes, hundred piece in hundred dollars.  
*jiu yen de gozarimasū.*  
ten are

*Kore yori nan' ri hodo aru?* How many *ri* is it from here ?  
this from what quantity is

<i>Shichi hachi ri hoka</i> (or <i>shika</i> ) seven eight other <i>wa gozarimasenü.</i> is not	It is not more than seven or eight <i>ri</i> .
<i>Ni san gen.</i> two three houses	Two or three houses.
<i>Shi go nichi.</i>	Four or five days.
<i>Nan' doki desü?</i> or <i>Nan' ji desü?</i>	What o'clock is it?
<i>Kare kore yoji de gozarimasü.</i> that this	It is just about four o'clock.
<i>Iku iro arimasü ka?</i> how many colours are ?	How many kinds are there?
<i>Sütai de kokono iro gozarimasü.</i> all in nine colours there are	In all, there are nine kinds.
<i>Midzu wo hito kuchi kureru.</i> Water one mouth give	Give me a mouthful of water.
<i>Hitotsü no samatage ga aru.</i> one obstacle there is	There is one obstacle.
<i>Yü-nin to-iro.</i> 10 men 10 colour	As many men, as many minds.



## CHAPTER VI.

### THE VERB.

§ 36. The verb in Japanese has no means of expressing distinctions of number or, except indirectly, of person. *Kasu*, for instance, may mean, 'I lend,' 'thou lendest,' 'he lends,' 'we, you, or they lend,' according to circumstances.

In the spoken language there are two conjugations of verbs. The following table shows the terminations of the principal parts in each conjugation :—

	CONJ. I.	CONJ. II.
Stem.....	<i>i</i>	<i>e</i> or <i>i</i>
Base for Negative and Future forms .....	<i>a</i>	<i>e</i> or <i>i</i>
Present Indicative .....	<i>u</i>	<i>eru</i> or <i>iru</i>
Base for Conditional forms .....	<i>e</i>	<i>ere</i> or <i>ire</i>

It is not altogether arbitrarily that these conjugations have been termed the 'first' and the 'second.' The great majority of underived verbs are conjugated according to the first conjugation; all passive and most causative and other derivative verbs belong to the second.

§ 37. Table showing the formation of the principal parts in different verbs :—

	CONJUGATION I.								CONJUG. II.	
	lend	wait	be	write	pour	end	read	call	eat	can
Stem .....	<i>kashi</i>	<i>machi</i>	<i>ari</i>	<i>kaki</i>	<i>tsugi</i>	<i>shimai</i>	<i>yomi</i>	<i>yobi</i>	<i>tabe</i>	<i>deki</i>
Neg. Base...	<i>hasa</i>	<i>mata</i>	<i>ara</i>	<i>kaka</i>	<i>tsuga</i>	<i>shimawa</i>	<i>yoma</i>	<i>yoba</i>	<i>tabe</i>	<i>deki</i>
Pres. Indic...	<i>kasu</i>	<i>matsu</i>	<i>aru</i>	<i>kaku</i>	<i>tsugu</i>	<i>shimanu</i>	<i>yomu</i>	<i>yobu</i>	<i>taberu</i>	<i>dekiru</i>
Con. Base...	<i>kase</i>	<i>mate</i>	<i>are</i>	<i>kake</i>	<i>tsuge</i>	<i>shimaye</i>	<i>yome</i>	<i>yobe</i>	<i>tabere</i>	<i>dekiro</i>

As the Japanese language does not possess the sounds *tu*, *ti* and *si*, *tsu*, *chi* and *shi* are substituted wherever they are required by the conjugation. This will explain several apparent irregularities in the above table.

The conjugation of *shimau* would be *shimawi*, *shimawa*, *shimawu*, *shimawe*, but, as is explained in § 1, *wi*, *wu* and *we* are unknown syllables in Japanese, being replaced by *i*, *u* and *ye*.

§ 38. To each of the principal parts of the verb, certain particles or terminations are annexed. In this way forms are produced in some degree similar to the moods and tenses of European grammars. These terminations are shown in the annexed tables.

It will be observed that in most cases they are merely tacked on to the verb without any change. This is what is called 'agglutination,' and owing to the prevalence of this method in Japanese it has been rightly called an agglutinative language. There are however several cases where something more than mere 'tacking on' has taken place. The future, *kasō*, which contains three elements, closely welded together, is an example. *Kasō* is for *kas*+*a*+*mu*, the root+sign of neg. base+future particle. *Matta*, the past tense of *matsu*, 'to wait,' is another case where the original elements have been so consolidated together as to be quite indistinguishable on a superficial examination. *Matta* is for *mach*+*i*+*te*+*ar*+*u*, i.e. the root+sign of stem+sign of participle+root of verb 'to be'+sign of indic. mood.

In some cases the terminations treated of in this chapter are really identical with particles described in Chapter IX.

Those readers who prefer the more old fashioned style of conjugation according to moods and tenses are referred to the table given at the end of this chapter, but they are recommended to master at least the principle of the formation of the various tenses before proceeding further.

## § 39.

## CONJUGATION I.

*Kasu*, to lend.

Stem .....	<i>Kashi</i> , lend.
Past Participle .....	<i>Kashī te</i> , having lent or lending.
Past Tense .....	„ <i>ta</i> , (he) lent or has lent.
Conditional of do. . .	„ <i>tareba</i> , if or when (he) lent, or has lent.
Hypothetical of do. . .	„ <i>taraba</i> , if (he) had lent.
Probable Past .....	„ <i>tarō</i> , (he) probably lent.
Alternative Form....	„ <i>tari</i> , at one time lending.
Concessive Past ....	„ <i>taredo</i> , though (he) lent.
Desiderative Adj. ....	„ <i>tai</i> , (he) wishes to lend.
Polite Form .....	„ <i>masū</i> , (he) lends.
Negative Base .....	<i>Kasa</i> .
Neg. of Pres. Indic. . .	<i>Kasa nū</i> , (he) does not lend.
Negative Past .....	„ <i>nanda</i> , (he) did not lend.
Neg. Conditional ....	„ <i>neba</i> , if (he) does not lend.
Neg. Hypothetical ..	„ <i>zu ba</i> , if (he) were not to lend.
Neg. Concessive ....	„ <i>nedo</i> , though (he) does not lend.
Neg. Participle ....	„ <i>de</i> or <i>zu</i> , not lending.
Hypothetical .....	„ <i>ba</i> , if (he) were to lend.
Neg. Adjective .....	„ <i>nai</i> , (he) does not lend.
Future .....	<i>Kasō</i> , (he) will lend.
Present Indicative ..	<i>Kasu</i> , (he) lends.
Neg. Imperative ....	<i>Kasu na</i> , do not lend.
Neg. Future .....	„ <i>mai</i> , (he) will not lend.
Conditional Base ....	<i>Kase</i> .
Imperative .....	<i>Kase</i> , lend.
Conditional .....	„ <i>ba</i> , if (he) lend.
Concessive.....	„ <i>do</i> , though (he) lend.

§ 40.

## CONJUGATION II.

*Taberu*, to eat.

Stem .....	<i>Tabē</i> , eat.
Past Participle .....	<i>Tabē te</i> , having eaten or eating.
Past Tense .....	„ <i>ta</i> , (he) ate.
Conditional of do. ..	„ <i>tareba</i> , if or when (he) ate, or has eaten.
Hypothetical of do. ..	„ <i>taraba</i> , if (he) had eaten.
Probable Past .....	„ <i>tarō</i> , (he) has probably eaten.
Alternative Form....	„ <i>tari</i> , at one time eating.
Concessive Past ....	„ <i>taredo</i> , though (he) ate.
Desiderative Adj. ....	„ <i>tai</i> , (he) wishes to eat.
Polite Form .....	„ <i>masū</i> , (he) eats.
Imperative .....	„ <i>ro</i> , eat!
Negative Base .....	<i>Tabē</i> .
Neg. Pres. Indic. ....	<i>Tabē nū</i> , (he) does not eat.
Neg. Past Indic. ....	„ <i>nanda</i> , (he) did not eat.
Neg. Conditional ....	„ <i>neba</i> , if (he) do not eat.
Neg. Hypothetical ..	„ <i>zuba</i> , if (he) were not to eat.
Neg. Concessive ....	„ <i>nedo</i> , though (he) does not eat.
Neg. Participle ....	„ <i>de</i> or <i>zu</i> , not eating.
Hypothetical .....	„ <i>ba</i> , if (he) were to eat.
Neg. Adjective .....	„ <i>nai</i> , (he) does not eat.
Neg. Future .....	„ <i>mai</i> , (he) will not eat.
Future .....	„ <i>yō</i> , (he) will eat.
Present Indicative ..	<i>Taberu</i> , (he) eats.
Neg. Imperative ....	<i>Taberu na</i> , do not eat.
Conditional Base ....	<i>Tabere</i> .
Conditional .....	<i>Tabere ba</i> , if (he) eat.
Concessive .....	„ <i>do</i> , though (he) eat.

§ 41. The following examples show the letter-changes which take place when the stems of verbs of the first conjugation ending in *chi*, *ri*, *ki*, *gi*, *i* preceded by a vowel, *mi* or *bi* come before the terminations *te*, *ta*, *tareba*, *tara*, *taraba*, *tarō*, *tari*, and *taredo*.

*Machi-te* becomes *matte*, *machita matta*, etc.

*Ari-te* „ *atte*.

*Kaki-te* „ *kaite*.

*Tsugi-te*. „ *tsuide* or *tsuite*.

*Shimai-te* „ *shimatte*.

*Omoi-te* „ *omotte*.

*Yomi-te* „ *yonde*.

*Yobi-te* „ *yonde*.

Exception :—*Iki-te* (*iku* 'to go') becomes *itte* not *iite*.

§ 42. IRREGULAR VERBS. *Kuru* 'to come,' *suru* 'to do' and the polite auxiliary *masū* are somewhat irregular. Their conjugation is given below.

For the future of *kuru*, *koyō* is best. *Kiyō*, which is also used, is not so good. *Kō* is sometimes heard in the phrase *itte kō ka*, 'having gone shall I come.'

Instead of *shō*, the future of *suru*, 'to do,' *seyō* is sometimes heard, and for the negative future *semai*, some people say *sumai* or *shimai*. But these forms are less correct than those given in the tables.

*Masū* has no desiderative form. Instead of *ikima-shitai*, we must say *ikitō gozaimasū* 'I wish to go.' *Mase* (imperative) is often pronounced *mashi* by careless speakers. *Masuru* is more formal, and less common than *masū*.

*Masū* is not now in use as a separate word, but only combined with other verbs to form polite tenses.

§ 43.

*Kuru*, to come.

Stem .....	<i>Ki.</i>	come.
Past Participle....	<i>Ki te</i>	coming or having come.
Past Tense .....	„ <i>ta</i>	(he) came, or (he) has come.
Conditional of do. ..	„ <i>tareba</i>	if or when (he) came.
Hypothetical of do.	„ <i>taraba</i>	if (he) had come.
Probable Past ....	„ <i>tarō</i>	(he) has probably come.
Alternative .....	„ <i>tari</i>	at one time coming.
Concessive of Past.	„ <i>taredo</i>	although (he) came.
Desiderative Adj. ..	„ <i>tai</i>	(he) wishes to come.
Polite Form .....	„ <i>masū</i>	(he) comes.
Negative Base ....	<i>Ko</i>	_____
Neg. of Pres. Indic.	<i>Ko nū</i>	(he) does not come.
Neg. of Past Indic.	„ <i>nanda</i>	(he) did not come.
Neg. of Conditional.	„ <i>neba</i>	if (he) does not come.
Neg. of Hypothet.	„ <i>zuba</i>	should (he) not come.
Neg. of Concessive.	„ <i>nedo</i>	though (he) do not come.
Neg. Participle ....	„ <i>de, 'zu</i>	not coming, or without coming.
Hypothetical .....	„ <i>ba'</i>	should (he) come.
Neg. Adjective ....	„ <i>nai</i>	(he) does not come.
Neg. of Future ....	„ <i>mai</i>	(he) will not come.
Future.....	<i>Kō</i> or <i>koyō</i>	(he) will come.
Imperative .....	<i>Koi</i>	come !
Present Indicative..	<i>Kuru</i>	(he) comes.
Neg. Imperative ..	<i>Kuru na</i>	do not come !
Conditional Base ..	<i>Kure</i>	_____
Conditional .....	<i>Kure-ba</i>	if (he) comes.
Concessive .....	„ <i>do</i>	though (he) comes.

## § 44.

*Suru*, to do.

Stem .....	<i>Shi</i>	.do.
Past Participle ....	<i>Shi te</i>	doing or having done.
Past Tense .....	„ <i>ta</i>	(he) did or has done.
Conditional of do. ..	„ <i>tareba</i>	if or since (he) did.
Hypothetical of do.	„ <i>taraba</i>	if (he) had done.
Probable Past ....	„ <i>tarō</i>	(he) probably did.
Alternative .....	„ <i>tari</i>	at one time doing.
Concessive Past ..	„ <i>taredo</i>	though (he) did.
Desiderative Adj. ..	„ <i>tai</i>	(he) wishes to do.
Polite Form .....	„ <i>masū</i>	(he) does.
Imperative .....	„ <i>ro</i>	do !
Neg. Adjective ....	„ <i>nai</i>	(he) does not or will not do.
Negative Base ....	<i>Se.</i>	—————
Neg. of Pres. Indic.	<i>Se nū</i>	(he) does not do.
Neg. of Past Indic.	„ <i>nanda</i>	(he) did not.
Neg. of Conditional.	„ <i>neba</i>	if (he) does not.
Neg. of Hypothetical	„ <i>zuba</i>	should (he) not do.
Neg. of Concessive.	„ <i>nedo</i>	though (he) do not.
Neg. Participle ....	„ <i>de</i> or <i>zu</i>	not doing, or without doing.
Hypothetical ....	„ <i>ba</i>	should (he) do.
Neg. Future .....	„ <i>mai</i>	(he) will not do.
Future.....	<i>Shō</i>	(he) will do.
Pres. Indicative....	<i>Suru</i>	(he) does.
Neg. Imperative ..	<i>Suru na</i>	do not !
Conditional Base ..	<i>Sure</i>	—————
Conditional .....	<i>Sure ba</i>	if (he) does.
Concessive .....	„ <i>do</i>	though (he) does.

§ 45.

*Masū*, to be.

Stem .....	<i>Mashi</i>	be.
Past Participle ....	<i>Mashi te</i>	being or having been.
Past Tense .....	„ <i>ta</i>	(he) was or has been.
Conditional of do. ..	„ <i>tareba</i>	if or since (he) was.
Hypothetical of do.	„ <i>taraba</i>	if (he) had been.
Probable Past ....	„ <i>tarō</i>	(he) probably was.
Alternative .....	„ <i>tari</i>	at one time being.
Concessive Past ..	„ <i>taredo</i>	though (he) was.
Desiderative Adj. ..	Wanting	_____
Polite Form .....	Wanting	_____
Negative Base ....	<i>Mase</i>	_____
Neg. of Pres. Indic.	<i>Mase-nū</i>	(he) is not.
Neg. of Past Indic.	„ <i>nanda</i>	(he) was not.
Neg. of Conditional.	„ <i>neba</i>	if (he) is not.
Neg. of Hypothetical	„ <i>zuba</i>	should (he) not be.
Neg. of Concessive.	„ <i>nedo</i>	though (he) is not.
Neg. Participle ....	„ <i>de</i> or <i>zu</i>	not being.
Hypothetical ....	„ <i>ba</i>	should (he) be.
Neg. Adjective ....	Wanting	_____
Future.....	<i>Mashō</i>	(he) will be.
Imperative .....	<i>Mase</i>	be!
Present Indicative..	<i>Masū</i> or <i>masuru</i>	(he) is.
Neg. Imperative ..	<i>Masū-na!</i>	do not be!
Neg. of Future ....	„ <i>mai</i>	(he) will not be.
Conditional Base ..	<i>Masure</i>	_____
Conditional .....	<i>Masure-ba</i>	if (he) is.
Concessive .....	„ <i>do</i>	though (he) is.



§ 46. THE STEM\* OR INDEFINITE FORM. *Kashi, tabe.*

1. As will have been seen from the above tables, the stem is used as a base to which some of the terminations are added.

2. The stem is used to form compounds with nouns, adjectives, or other verbs.

## Examples.

<i>Kashiya.</i>	'A house to let,' from <i>kashi</i> , stem of <i>kasu</i> , 'to lend,' and <i>ya</i> , 'a house.'
<i>Kimono.</i>	'Clothes,' from <i>ki</i> , stem of <i>kiru</i> , 'to clothe,' and <i>mono</i> , 'a thing.'
<i>Migurushi.</i>	'Ugly,' from <i>mi</i> , stem of <i>miru</i> , 'to see,' and <i>kurushi</i> , painful, 'distressing.'
<i>Arigatai.</i>	'It is difficult to be' (I am much obliged), from <i>ari</i> , stem of <i>aru</i> , 'to be' and <i>katai</i> , 'hard,' 'difficult.'
<i>Buchikorosu.</i>	'To beat to death,' from <i>buchi</i> , stem of <i>butsu</i> , 'to beat,' and <i>korosu</i> , 'to kill.'
<i>Shiageru.</i>	'To finish,' from <i>shi</i> , stem of <i>suru</i> 'to do,' and <i>ageru</i> , 'to raise.'
<i>Sora wa kumotte imasū</i> sky clouded is	The sky is clouded; it looks like rain.
<i>kara, furi-sōna ambai desū.</i> because fall state	

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\* The form which in previous editions of this work was termed the Root is now called the Stem or Indefinite Form for reasons which have been very convincingly put by Mr. B. H. Chamberlain in a short paper read before the Asiatic Society of Japan, to which I am indebted for this improvement. It is possible, however, that such stems as *kashi* are after all really roots, the *i* not being a termination but merely a sound added in order to comply with the rule that in Japanese every syllable must end with a vowel.

*Yō sumi-shidai ni.* As soon as my business is  
business finish order in finished.

*Deki shidai ni okurimashō.* I will send it as soon as it is  
is made order will send made.

*Furi-sōna* (for *furi-sō-naru*), *sumi-shidai* and *deki-shidai*  
in these sentences should be regarded as compounds.

3. The stem is often a noun.

### Examples.

*O kamai nasaimasuna.* Please don't mind.  
(hon.) care do not

*O wakari mo* You will probably not under-  
(hon.) understanding stand, but—  
*arimasūmai ga.* —  
will not be but

*Mō o kayeri ni natta.* He has already gone away.  
already return has become

*Naka-naka o kiki-ire* He utterly refused to listen to  
middle-middle listen-take-in me.  
*ga nakatta.*  
was not

*Kono shina mochi wa yoro-* This article wears well.  
this article hold is  
*shi.*  
good

*Shimai ni natta.* It is finished.  
end to has become

*Mi ni ikimashita.* I went to see.  
see to went

*Kai ni kimashita.* I have come to buy.  
buy to come

*Cha wo nomi nagara.* Whilst drinking tea.  
tea drink whilst

Negative tenses are formed by prefixing the stem followed by the particle *wa* or *mo* to the negative forms of the verbs *suru* or *itasu*, 'to do.' These forms are more emphatic than the corresponding simple tenses of the verb,

and are in very common use. *Wa* in this position is commonly pronounced *ya*.

### Examples.

<i>Kono minato ni kakureta</i> harbour hidden	Are there no hidden rocks in this harbour ?
<i>iwa ari wa (or ya) shinai ka ?</i> rock is do not ?	
<i>Machi wa (or ya) shimasenü.</i> wait do not	I won't wait.
<i>Daremo ori wa itashimasenü.</i> any one remain does not	There is nobody here.
<i>Kamai ya shinai.</i> care don't	I don't care.
<i>Mada ki ya shimasümai.</i> yet come will not do	He can't have come yet.
<i>Shini wa itashimasümai.</i> die will not do	He will not die.

4. The Stem is the subject of a rule of Syntax which is very important in the written language, and is occasionally exemplified in the spoken language.

*Rule.* When two or more consecutive clauses of a sentence contain verbs in the same mood and tense, the last verb only takes the distinctive termination of the mood and tense, and all those which precede are put in the stem or indefinite form, so called because it has no mood or tense of its own. In the case of Negative Forms, the indefinite form is the participle in *zu*.

This rule is the counterpart for verbs of the rule given for Adjectives in Chap. VII.

### Examples.

<i>Mame wo makeba, mame ga</i> beans if sow beans	If you sow beans, beans grow,
<i>haye, asa no tane wo makeba,</i> grow hemp seed if sow	and if you sow hemp seed, hemp grows.
<i>asa ga dekiru.</i> hemp becomes.	

*Watakūshi no yōna bimbō-*  
 I sort of poor  
*nin wa zeni no aru toki ni wa*  
 man cash is time  
*kai, nai toki wa, kawanai.*  
 buy not time do not buy

A poor man like me buys  
 when he has money, and does  
 not buy when he has none.

*Tōkiō no hō ye o ide da to iu*  
 side go say  
*hito mo ari, yappari uchi ni*  
 people are still home at  
*o ide da to mo iu.*  
 also say

There are people who say  
 that he is going to Tokio, and  
 it is also said that he is going  
 to stay at home.

*Miredomo, miyezu; kikedo-*  
 though see can't see though  
*mo kikoyenai.*  
 hear cannot hear

Though they look, they can-  
 not see; though they listen, they  
 cannot hear.

The student should not attempt to imitate this construction, which is not very common in ordinary conversation. Instead of *hayē, kai*, it is better to say *hayeru ga, kau ga*. For *ari, areba* is better, and for *miyezu, miyenai*.

✓ § 47. THE PAST PARTICIPLE. *Kashite, tabete.*

The termination *te* of the past participle is really the stem of an obsolete verb *tsuru* 'to finish.' This accounts for its being occasionally like other stems used as a noun, as in the phrase *shitte no tōri* 'as you are aware.' It also follows that such phrases as *matte oru*, 'he is waiting,' are really examples of the rule of syntax given in the preceding section, *matte* being the Indefinite Form.

The term Past Participle is not free from objection, as this is by no means the only use of this form. It must sometimes be rendered by the present participle, and it sometimes has no reference to time, but describes the manner of the action of the verb which follows.

## Examples.

- Doko ye itte kita?* Where has he been to?  
 where having gone has come
- Motte kite age-* I will bring it for you.  
 having taken having come I
- mashō.*  
 will offer
- Kami wo kitte moratta.* I got my hair cut.  
 hair having cut received
- Dare ka Yokohama made* I want somebody to go to  
 somebody as far as Yokohama for me.  
*itte moraitai.*  
 having gone I wish to receive
- Sono hagaki wo yonde* What did he say when he  
 that post-card having read read that post-card?  
*nan'to itta?*  
 what said
- Mūma ni wa notte miro; hito* Try a horse by riding him;  
 horse riding see man try a man by associating with  
*ni wa sotte miro.* him.  
 associating see
- Yōji ga atte no tagiō.* A journey on business.  
 business being journey
- Tatte mo suwatte mo, nedan* It is as cheap sitting as  
 standing sitting price standing.  
*wa onaji koto.*  
 same thing
- O furo ni itte mo* May I go to the bath?  
 bath having gone
- yoroshiu gozarimasū ka?*  
 good is ?
- Haitte mo daiji* It does not matter, even if  
 having entered great thing you come (or go) in.  
*nai.*  
 is not
- Itte shimatta.* He has gone away.  
 having gone has finished
- Kashi wo tabete shimatta.* He has eaten all the cakes.  
 cakes eating has finished

*Amari tabete wa biōki ni* You will become ill if you  
 too much ill eat too much.  
*naru.*  
 become

The last example shows that the Past Participle with *wa* added may be used as equivalent to the Conditional Form in *eba*. *Te wa* is in the common Tokio dialect pronounced *cha*. *Te wa* has not always the force of the Conditional.

### Example.

*Nete wa imasenū.* He is not gone to bed.  
 having lain down remains not

Note the difference in meaning between *kashite kara*, 'after lending,' and *kashita kara*, 'because he lent.'

### ✓ § 48. THE PAST TENSE. *Kashita, tabeta.*

The *ta* of the past tense is a shortened form of *taru*, which is itself contracted for *te-arū*, *te* being the termination of the past participle, and *aru* the verb 'to be.'

In the written language *taru* has a perfect signification, the simple past tense being indicated by the particle *shi* or *ki* added to the stem. These latter forms are obsolete in the spoken language, where *ta* is oftener a simple past than a perfect, although the latter use is not unknown. *Yokohama ye itta* may mean, either 'he went to Yokohama,' or 'he has gone to Yokohama.' If it is desired to bring out the perfect signification distinctly, the past participle with *oru* or *iru* is employed, as *Yokohama ye itte oru*, *itte iru* or *itteru*, 'he has gone to Yokohama,' lit. 'having gone to Yokohama he remains.'

Like the other tenses of the Indicative Mood, the Past Tense may stand to other words in the relation (1), of a Verb, as *ano hito wa kita*, 'he came or has come,' (2),

of an Adjective,\* as *kita hito*, 'the came man' i.e. 'the man who has come,' or (3), of a Noun, as *kita ni sōi nai* 'there is no mistake about his having come.'

### Examples of the Past Tense.

#### 1. As a Verb.

*Kiō kita.*  
to-day came

He came to-day.

*Dō shimashita?*  
how has done

What has happened to him?

The past tense is sometimes used where in English the present is preferred, as *wakarimashita* 'I understand.'

#### 2. As an Adjective.

*Kono aida kashita kane.*  
this interval lent money

The money I lent some days ago.

*Kesa tabemashita nashi.*  
this morning ate pear

The pears I ate this morning.

*Kionen no fuyu watakushi no*  
last year winter my  
*tokoro ni kita hito.*  
place came man

The man who came to my place in the winter of last year.

*Kane wo tameta uye de*  
money collected upon  
*kuni ni kayeru.*  
country returns

He is going back to his country after he has amassed some money.

The past tense, as an adjective, is frequently followed by the particle *no*.

### Examples.

*Nita no yori wa yaketa no*  
boiled than roast  
*yoroshiiu gozarimasu.*  
good is

I prefer roast to boiled.

*Shinda no ja nai ka?*  
dead is not ?

Is it not a dead one?

*Ima jibun maitta no ga*  
now time came  
*warui ka?*  
is bad ?

Am I wrong to have come at this time?

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\* Cf. § 28 Relative Pronoun.

*Shimbun* no *koto* *de* It seems they have come  
 newspaper thing about the newspaper.  
*kimashita sō desū.*  
 come it is

## 3. As a Noun.

*Itta* *ga* *yokatta.* I wish I had gone ('I am glad I  
 the having gone was good went' would be *itta no wa yokatta*).

*Maketa* *ni* *chigai* There is no mistake about his  
 the being beaten mistake having been beaten.  
*wa nai.*  
 is not

*Tori-otoshita wo mireba,* When I looked at what he  
 take dropped when saw. had dropped.

*Hiroi-totte* *kureta* What sort of a person was it  
 pick up having taken gave who picked it up for me?  
*wa dō iu hito de atta?*  
 how called man was

*Takke*, a contraction for *tari-keru* of the written language, is sometimes employed as a sort of past termination. It is however used only as a verb, and not as an adjective or noun, and generally indicates that the speaker is in doubt or trying to remember.

## Examples.

*Ano otoko wa nan' to* What was that man's name?  
 that man what  
*mōshimashitakke?*  
 called

*Ā! sayō deshītakke!* Ah! that is how it was!  
 ah! thus it was

*Chotto! nan' to ka iimashi-* I say! what is this your  
 a little what called name is? Shall I say O Kane?  
*takke; moshi o Kane don ka?*  
 suppose ?

*Don* shows that it is a servant who is addressed.

✓ § 49. THE CONDITIONAL AND THE HYPOTHETICAL FORMS OF THE PAST TENSE. *Kashitareba, tabetareba.*

*Tareba, taraba* are for *te areba, te araba*. *Tareba* is commonly still further contracted into *tara*.



There was originally a distinction between *tareba* and *taraba*, the former relating to an event which has actually happened or is probable, the use of the latter implying that the event has not happened at all, or is put as a mere supposition. But this distinction is now lost and both forms are used indiscriminately, there being a tendency for *taraba* to fall out of use.

*Kashitareba* may mean not only 'if he lent,' but 'if he\* had lent,' 'if he shall have lent,' 'since he has lent,' 'when he lent,' 'when he had lent,' 'when he shall have lent.'

The compound tense *kashita nara* is very generally used in much the same sense as *kashitareba*. *Nara* is here for *nareba*, the Conditional Present of *naru*, 'to be.'

### Examples of *-tareba*, *-taraba*, *-tara* and *-ta nara*.

*Sore ga wakattareba,* If (or when) we have under-  
that when have understood stood that, the rest is easy.

*ato wa yasui.*  
rest is easy

*Tōkiō ye ikimashitareba* As soon as I have gone to  
when I have gone Tokyo, I will order some.

*chūmon shimashō.*  
order will do

*Sō mōshimashitareba, mina* When I said so, they all flew  
so when I said all into a passion.

*okorimashita.*  
flew into a passion

*Benten wo tootara kaji ga* When I passed Benten a fire  
when passed fire broke out.

*dekimashita.*  
was made

*Ittaraba, kayō na koto* If he had gone, nothing of  
if had gone this kind of thing this kind could have happened.

*wa dekinai hadzu de*  
not become necessity

*arimashita.*  
was

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\* It may be well to repeat here a remark which has been already made, viz., that the Japanese Verb has no person, and that where the pronoun 'he' is introduced in the English version, any other pronoun would do as well.

*Kitaraba taihen da.* It would be a terrible thing if  
if should come great change is he came.

*Shinimashitareba dō suru?* What would you do, if he died?  
if died how do

*Oya ga shinimashitara dō* If his parents had died, what  
parents if died how would he have done?  
*shimashitarō?*  
would have done

*Isshoni kitareba yok'atta.* It would have been well if he  
together if had come good was had come along with us.

*O! dare ka to omottara,* Oh! I wondered who it was.  
oh! who while I thought Mr. Fujita?  
*Fujita kun ka.*  
Mr. ?

*Iwanū to mōshitara,* I thought he would not tell,  
not say that when he said when he had once said he  
*kanarazu iumai to* would not.  
certainly will not say that  
*zonjimashita.*  
thought

*Kowashita nara, naze kowa-* If you broke it, why not let  
broke if why broke me know that you broke it?  
*shita to watakūshi ni koto-*  
me to explana-  
*wari wo iwanai ka?*  
tion not say ?

✓ § 50. THE PROBABLE PAST, OR PERFECT FUTURE. *Ka-shitarō, tabetarō.*

The termination *tarō* of this tense is a contraction for *te arō*, *arō* being the future of *aru* 'to be.'

It is little used as a noun or adjective, although theoretically it might be so employed.

### Examples.

*Mō shimai ni narimashita.* It is probably (or will be)  
already finish will have finished by this time.

*tarō.*  
become

<i>Dō iu wake de gozari-</i> how called reason will have	What could have been the reason?
<i>mashitarō?</i> been	
<i>Kimashitarō ka?</i>	Do you think he has come?
<i>Detarō.</i>	He has probably gone out.
<i>Sazo go taikutsū de gozari-</i> surely ennui will have	You must surely have found the time long.
<i>mashitarō.</i> been	

✓ § 51. THE ALTERNATIVE FORM. *Kashitari, tabetari.*

The termination *tari* of this form is a contraction for *te ari*.

A Verb in this form is nearly always accompanied by one or more other verbs in the same form.

### Examples.

<i>Oya ni kokorodzūkai kake-</i> parents anxiety hung	He reformed his unfilial conduct in now giving anxiety to his parents, and now making them weep.
<i>tari, oya wo nakasetari no fu-</i> make weep un-	

*kō wo aratameta.*  
filial conduct reformed

<i>Kono ame ga futtari yandari</i> this rain falling stopping	I don't like this weather, when it is alternately raining and leaving off.
<i>suru tenki wa ki ni iranai.</i> do weather mind not enter	

<i>Tenugui ni tsutsundari tamoto</i> towel wrapping up sleeve	Wrapping up some in his towel and putting others into his sleeve.
<i>ye iretari shite.</i> putting in doing	

<i>Yitsu ni negattari kanattari</i> truly begging granting	Indeed it is a case of no sooner asked for than granted.
<i>de gozarimasū.</i> is	

<i>Anata wa hito wo koroshita-</i> you people killing	If you have no wish to commit murder or robbery.
<i>ri zoku wo hataraku kokoro wa</i> robbery work heart	
<i>arimasenū to.</i> is not if	

*Midzu wo kundari nani ka* Please draw water for me,  
 water drawing something and the like.  
*shite o kure.*  
 doing give

The termination *tari* originally had no alternative meaning, and in some of the above phrases the alternative force is not very evident.

§ 52. THE CONCESSIVE PAST. *Kashitaredo, tabetaredo.*

This form is not much used, being replaced by *kashita to iyedo*, lit. 'though one say that (he) lent,' or more commonly still, by *kashita keredo*. *Mo* 'even' is often added to all these forms. 'Though' is the correct translation of the concessive terminations but it is usually more convenient to render them in English by placing 'but' at the beginning of the subsequent clause.

Example.

*Yohodo maye ni kane wo* I lent him money a long  
 much before money time ago, but he has not  
*kashita keredo, mada kayeshi-* returned it yet.  
 lent although yet returned  
*masenü.*  
 not

*Kashite mo* is also much used with nearly the same meaning, but it is of no special tense, and may be either present, past or future.

§ 53. DESIDERATIVE ADJECTIVE. *Kashitai, tabetai.*  
 See Chap. VII.

§ 54. THE POLITE FORM. *Kashimasu, tabemasu.* The conjugation of this form is given in § 45. For its use, see Chap. XII.

§ 55. THE NEGATIVE BASE. *Kasa, tabe* are not in use as separate words. This form has no meaning by itself.

§ 56. THE NEGATIVE PRESENT INDICATIVE. *Kasanū*, *tabenū*.

The final *u* of this form is inaudible, except when very distinct pronunciation is aimed at. The Japanese themselves often omit it in writing the spoken language.

Instead of this form, the Tokio dialect generally prefers the Negative Adjective *kasanaï*; *tabenaï*. (See Chap. VII.)

Like the other tenses of the Indicative Mood, the Negative Present may be either a verb, an adjective or a noun. (See remarks on the Past Tense.)

### Examples.

#### 1. As a Verb.

<i>Kane ga dekinū to, hō-</i> money is not made if all	If money is not procured,
<i>bō kara kaketori ga kuru d'arō.</i> sides from dun come will	there will be duns coming from all quarters.

*Shiranū.* I don't know.

*Are kiri* (pron. *arekkiri*) I have never seen him since.  
that cut off

*aimasenū.*  
not meet

(The last example shows that this form is sometimes used where we have a past tense.)

<i>Sora! warawanū to mōshi-</i> that! not laugh having	There! have you not laughed after having said you would not?
<i>te, waratta de wa nai ka?</i> said laughed (pred.) is not?	

(This example illustrates the principle that in Japanese there are no special forms for indirect narration. If a man says *warawanū* 'I won't laugh' the same word *warawanū* is used in repeating what he said, though in English we change 'will' into 'would.' For *warawanū* as a future see the section on the Future Form.)

#### 2. As an Adjective.

<i>Shiranū koto wa gozarima-</i> not-know thing is	He certainly knows.
<i>senū.</i> not	

<i>Shiranū koto aru mono</i> not-know thing existing thing	Don't tell me you don't know.
<i>ka?</i> (vulgarly <i>monka</i> ). is?	

*Dekinū toki wa shikata* If it can't be done, there is no  
not-can-do time do-manner help for it.

*ga nai.*  
is not

*Shiranū hito.*

A man whom I don't know.  
(also, a man who does not know.)

*Yeigo wakaranū*  
English words not-understand  
*hito.*  
man

A man who does not under-  
stand English.

*Ichī nen mo tatanū*  
one year even not-stand  
*uchi ni.*  
within

Before even a year had passed.

### 3. As a Noun.

*Shirimasenū de gozaimasū.*  
not-know is

I don't know (a very humble  
form of expression used by people  
of the lower classes to their  
superiors).

*Dōmo shi ya shi nai kara*  
any how do do not because  
*nigenū de mo ii.*  
the not-running-away even is good.

You needn't run away, I won't  
do anything to you.

*O ki ni iranū wo*  
(hon.) mind not-enter  
*o naoshi nasare.*  
mend do

Correct what displeases you  
(in me).

A number of Compound Tenses are formed by adding  
*de arō*, *de attā*, etc., to the Negative Form (or the Neg.  
Adj.) taken as a noun.

### Examples.

*Shiranū d'arō.*  
not-knowing will be

He probably does not know.

*Kamawanū d'attarō.*  
not-caring probably was

He probably did not care.

§ 57. THE NEGATIVE PAST. *Kasananda*, *tabenanda*. This  
form is usually replaced in the Tokio dialect by *kasanakatta*,  
*tabenakatta*, the predicate form of the negative adjectives

(*kasanaku tabenaku*) combined with the past tense of *aru*, 'to be,' the *u* final being elided before the *a* of *aru*.

*Kasanū* (or *kasanai*) *de atta* may also be used to express the same meaning.

### Examples.

*Ikimasenanda.*

I did not go.

*Sonnani yasuku wa urananda*  
so cheap did-not-sell  
(or *uranakatta*).

I did not sell it so cheap as that.

*Hanashi ni ukarete ki ga*  
talk on floated mind  
*tsukananda.*  
not-stick

I was so taken up by the conversation that I did not notice it.

A Japanese often uses the negative of the present tense or the negative adjective where the past seems to us more suitable. Thus, in answer to the question, Did you go? *O ide nasatta ka?* the reply will very likely be, *Ikimasenū*, for 'I did not go.'

This is particularly true in the case of indirect clauses or where the Negative Past, if used, would be an adjective or a noun.

### Examples.

*Chūmon shita ka senū ka to*  
order did ? do not ?  
*iu koto wo hanashite*  
called thing talking  
*otta.*  
remained

They were discussing the question of whether it had been ordered or not. (Note that the Japanese prefers the Active to the Passive construction).

*Kiō made itoma wo negawa-*  
to-day until leave not-  
*nai mono.*  
request person

Those who have not resigned up till to-day.

From the Negative Past are formed a Negative Past Alternative, *kasanandari*, *tabenandari*, a Negative Past Conditional, *kasanandareba*, *tabenandareba*, a Negative

Past Hypothetical, *kasānandaraba*, *tabenandaraba*, a Negative Past Concessive, *kasānandaredo*, *tabenandaredo*, and a Negative Probable Past, *kasānandarō*, *tabenandarō*. These forms have not been included in the scheme of conjugation, as most of them are not very common, and their formation is very simple. Like other negative forms they are frequently replaced by compound tenses formed with the help of the Negative Adjective.

§ 58. THE NEGATIVE CONDITIONAL. *Kasaneba*, *tabeneba*.

These are the negative forms corresponding to the positive forms *kaseba*, *tabereba*.

### Example.

<i>Miōnichi made tsūkuraneba,</i> to-morrow until if not make	If he does not make it by to-morrow I shall order it somewhere else.
<i>hoka de atsurayeru.</i> elsewhere order	

\* This part of the verb followed by the negative of *naru*, 'to become,' gives the force of the English auxiliary verb 'must,' as in the following example:—

<i>Mawaraneba naranū.</i> if not go round does not become	I must go round.
<i>Te wo arawaneba naranū.</i> hand if not wash	I must wash my hands.

The *naranū* is sometimes allowed to be understood, as in the following example:—

<i>Ikaneba.</i>	I must go.
-----------------	------------

The Negative Adjective followed by *te wa* is used in the same way, and is commoner. See Chap. VII. p. 47

The final *ba* of the Negative Conditional is often pronounced *ya*.

For 'if he does not lend' one can also say *kasanakereba*, *kasānū kereba*, *kasānū toki wa*, *kasānai toki wa*, *kasānū*



*nara, kasanai nara, kasanû to, kasanai to, kasanaku te wa* or *kasanai de wa*, though some slight distinctions might be drawn in the meaning and application of these phrases.

✓ § 59. THE NEGATIVE HYPOTHETICAL. *Kasazuba, tabezuba*.

*Kasazuba, tabezuba* are the negatives corresponding to *kasaba, tabeba*. They have sometimes an *m* inserted for euphony before the termination *ba*. In practice they are confounded with the conditional forms.

Examples.

<i>Konnichi ame ga furazuba,</i>	I want to go with you to
to-day rain if not fall	Tsukiji, if it does not rain
<i>Tsukiji ye o tomo</i>	today.
	accompanying

*itashitô gozaimasû.*  
wish-to-do am

<i>Shôshô kinsu wo tsukawasa-</i>	It will be necessary to spend a
a little money if not spend	little money.
<i>zuba narimasûmai.</i>	
will not become	

§ 60. THE NEGATIVE CONCESSIVE. *Kasanedo, tabenedo*.

Example.

<i>Hakodate ye itte minedo,</i>	Though I have not gone to
going see not	Hakodate and seen for myself, I
<i>yohodo samui yôsu de</i>	am informed that it is very cold
very cold seem	there.
<i>gozaimasû.</i>	
is	

This form is not much used, being ordinarily replaced by the Negative Present or Negative Adjective followed by *keredo*. For *kasanedo*, one nearly always hears *kasanû keredo* or *kasanai keredo*.

§ 61. THE NEGATIVE PARTICIPLES. *Kasade, kasazu, tabede, tabezu*.

*De* as a negative termination is commoner in the western dialects than in the Tokio language.

The Negative Participle has, like the past participle, the syntax of the Stem or Indefinite Form.

As a Stem it is usually a noun.

### Examples.

*Negai wo togezu ni shinda.* He died without obtaining his  
wish not obtaining died wish.

*Mūma ni kaiba wo tsūkezu* He went away without giving  
horse fodder giving not the horse his food.  
*ni itte shimatta.*  
having gone finished

*Hambun kikazu ni demashita.* He went out without hearing  
half not hearing went out half.

*Kare kore iwazu ni* Don't make objections, but  
that this not saying bring it here.  
*totte koi.*  
having taken come

*Mizu, shirazu* A person one has never seen or  
not seeing not knowing heard of.  
*no mono.*  
person

*Mukō mizu wo suru* He is not a man who does  
opposite not seeing reckless things.  
*hito de wa nai.*  
man is not

*Ikazu ni shimaima-* He never went after all.  
without going he finished  
*shita.*

In the following sentence this form has an adverbial force.

*Ai-kawarazu tassa de gozai-* He is in his usual robust health.  
unchangingly robust is  
*masū.*

In the following examples it is a verb.

*Shōyū wa irezu to yoroshin* You need not put in any sauce  
sauce not put in if good (soy).  
*gozaimasū.*  
is

*Sonna koto wo iwazu to,* Don't talk like that, but give  
 such thing not saying him the money.  
*kane wo yare.*  
 money give

*Kasanu de, kasanai de* are much used as substitutes for *kasazu*.

As stated above (§ 47), the Neg. Participle in *zu* may have the force of the Indefinite Form.

### Example.

<i>Hajime wa goku shimbiō</i>	At first he was an excellent
beginning very admirable	servant, but he gradually got
<i>d'atta ga; oi oi zōchō</i>	stuck up and would not pay the
was gradually increasing	slightest attention to my orders,
<i>shite, iitsūkeru koto wa sūkoshi</i>	and in addition he is constantly
doing order thing a little	trying to deceive me by telling
<i>mo kikazu, sono uye</i>	lies.
even not hear that over and	
<i>uso wo tsuite oira wo</i>	( <i>Kikazu</i> here takes its tense from <i>da</i> at
above falsehood telling me	the end of the sentence and is therefore
<i>azamuku koto tabi tabi da.</i>	to be translated as if it were <i>kikanu</i> ,
deceive thing frequently is.	the Neg. Present Indicative.)

### § 62. HYPOTHETICAL FORM. *Kasaba, tateba.*

This form is gradually falling out of use. It ought to imply a hypothesis or bare supposition, but in speaking it is mostly confounded with the Conditional Form in *ba*.

There are however some locutions where it is still preferred to the Conditional.

### Example.

<i>Ano hito wa iwaba</i>	He is, so to speak, an upper
that man if one say	class society buffoon.
<i>jōtō shakai no taiko-mochi</i>	
first class society buffoon	
<i>de gozaimasu.</i>	

### Other examples of the Hypothetical Form.

<i>Ichido naraba, medzurashiku</i>	If it were once, there would be
one time if it were curious	nothing extraordinary about it.
<i>mo nai.</i>	
even is not.	

*Teppō motaba, uchi-korosu* If I had a gun, I would shoot  
 gun if had hit kill him.  
*no desū.*  
 is

*O rusu naraba kono tegami wo* If he is not at home, bring  
 absent if is this letter back this letter.  
*motte kayere.*  
 taking come back.

The termination *ba* of this form is identical with the particle *wa* described in Chapter IX, but it is doubtful whether *kasaba* may not stand for *kasán* (the old future) *wa* or perhaps *kasán ni wa*. It will be remembered that *ba* is *wa* with the *nigori*. See §. 4.

§ 63. THE NEGATIVE ADJECTIVE. *Kasanai, tabenai.*

This form is conjugated as an Adjective. It is much used in various combinations as a substitute for the negative forms of the verb. See Chap. VII.

§ 64. THE FUTURE. *Kasō, tabeyō.*

The formation of the Future presents some difficulty. The written language forms the future of all verbs by adding *n* (originally *mu*\*) to the negative base, thus, *kasan, taben, dekin*. In the spoken language this *n* becomes *u*, which in the first conjugation is contracted with the preceding *a* into *ō*, thus giving the form *kasō*. In the same way *taben* and *dekin* ought to become *tabyō* (*e* being considered equal to *i + a*), *dekiu*, and these forms are actually in use in some dialects, but the Tokio language, by a mistaken analogy, has adopted the forms *tabeyō, dekiyō*.

The following practical rule for forming the future may be found useful.

Rule.—For the first conjugation change *u* of the Present Indicative into *ō*. For the second conjugation add *yō* to the stem.

\* It may be conjectured that *mu* contains the same root as *miru*, 'to see,' and that the original meaning of *kasa-mu* or *kasan* was "lend-seem."

It is convenient to call *kasō* the Future and *kasu* the Present, but in practice the distinction between these forms is less often one of time than that *kasō* expresses an opinion or a probability (as 'will' sometimes does in English) and *kasu* a fact. *Kasō* may be translated 'he probably lends,' 'I think he lends,' or 'he probably will lend'; *kasu* is a positive assertion, and may be rendered according to circumstances 'he lends,' or 'he will lend.' If a Japanese says *miōnichi mairimashō*, it must not be thought that he is promising faithfully to come to-morrow. He has only said 'I shall most probably come to-morrow.' If he intends to give a definite promise, he will say, *miōnichi mairimasū*.

These remarks also apply to the Negative Future and Present, *kasumai*, *kasanū*.

### Examples of the Future.

1. As a Noun. This tense is not much used as a noun.

<i>Itte</i>	<i>miyō</i>	<i>ja nai</i>	
having gone	shall see	is not	Shall we not go and see it?
<i>ka?</i>			
?			

2. As an Adjective, *kasō* does not often occur, the Present Indicative being used instead. Thus for 'the ship which will arrive the day after to-morrow' we say *asatte chaku suru* (not *shō*) *fune*. There are however certain phrases where the future is used before nouns.

<i>Narō</i>	<i>koto naraba.</i>	If it can be done.
will become	thing if it is	
<i>Shiyō</i>	<i>koto ga nai.</i>	There is nothing which can be
will do	thing is not	done.
<i>Shirō</i>	<i>hadzu wa nai.</i>	He can't possibly know.
will know	necessity is not	

3. As a Verb.

<i>Nan'd' arō?</i>	What can it be?
what will be	

- Go de mo hajimeyō ka?*      Shall we begin a game of go?
- Koyō mo shirenū.*      He may come for aught I know.  
will come even can't know
- Sono hinkō wa tadashi-*      His conduct may very likely be  
That conduct correct correct but—
- karō ga—*  
will be but—
- Yūbin haitatsū nin wo*      He made to strike the postman.  
post distribution man
- utō to shita.*  
strike (fut.) did
- Konrei no sakadzuki wo shō*      Just when they were about to  
wedding wine cup do exchange the marriage\_wine-cup.  
to in tokoro.  
called place
- Nagasaki ni honya aru ka?*      Are there any bookshops in  
book shop Nagasaki?
- Arimashō.*      I believe there are.
- Gozarimasūmai.*      I am afraid not.
- Hatoba ni kayoi-bune ga arū*      Do you think there are any  
jetty ferry boat ferry boats at the jetty?
- ka?*
- (Arimasū to mo.*      To be sure there are. )
- Miōnichi sono muma wo*      I shall probably buy that horse  
to-morrow horse to-morrow.
- kaimashō.*  
will buy
- Itsu shuppan shimashō ka?*      When is she likely to sail?  
when sailing will do
- Miōnichi jiu ni ji ni shuppan*      She sails at twelve o'clock to-  
to-morrow morrow.
- suru.*

## § 65. THE PRESENT INDICATIVE. *Kasu, taberu.*

The Form which is now used as a Present Indicative had formerly in the case of verbs of the Second Conjugation the force of an Adjective or Noun only, a different form being in use for the Indicative Mood. *Taberu* (or *taburu*, as it was then pronounced, and still is pronounced in the central and western provinces) could only be used before a noun, as *taburu hito*, 'the man who eats,' or as a noun itself in the sense of

'eating.' It could not mean 'he eats,' to express which there was a distinct form viz. *tabu*. In the modern spoken language *tabu* has fallen out of use and *taburu* (altered to *taberu* in Tokio) alone is employed for the Indicative Mood as well as in its other capacities as an Adjective or Noun. I suspect that this change had its origin in the habit which the Japanese are prone to of leaving their sentences unfinished. They perhaps began a sentence by saying *kono hito ga taberu wa*—'this man's eating'—intending to add words indicating that his eating is a fact, but leaving them ultimately unsaid. This becoming a general practice, *kono hito ga taberu wa* or *kono hito ga taberu* came to mean 'this man eats.' This explanation is confirmed by the fact that even in the modern colloquial we find such sentences as *kono hito ga taberu wa* (or *wa e*, *e* being a slightly emphatic particle) where the meaning is simply 'this man eats.' It is difficult to see what business the *wa* has here, if something has not been omitted.

In the First Conjugation, the Present Indicative and its Adjective Form have always been identical, so that no change is apparent, but in the Irregular Verbs *aru* and *naru*, the Indicatives of which were originally *ari* and *nari*, and in Adjectives, a similar alteration has taken place.

An interesting consequence of this change is that *ga*, which in the older language was a possessive particle only, has in the modern colloquial become the sign of the nominative case. If *taberu* in the sentence *kono hito ga taberu* no longer means 'eating' but 'eats,' it follows of necessity that *ga* must also change its signification and that *kono hito ga* will mean not 'this man's,' but 'this man.'

### Examples of the Present Indicative.

#### 1. As a Noun.

*Damatte oru ga i.*  
silent remaining is good

You had better hold your tongue.

*Iku ni chigai nai.*  
going mistake is not

There is no mistake about his going.

*Iku yori wa ikanai*  
going than not going  
*hō ga yoroshi.*  
side is good

It is better not to go than to go.

*Shinjiru to shinjinai to*  
believing not believing  
*wa hito no jiyū desū.*  
man liberty is

A man is at liberty to believe or not to believe.

*Sō suru ni.*  
doing

In doing so.

*Sore wo miru ni.*  
that seeing

In looking at it.

Remember that *ni* after the stem means 'in order to' as—

*Nani shi ni kita?*  
what do to have come

What have you come to do?

*Kasa wo kari ni*  
umbrella borrow  
*mairimashita.*  
have come

I have come to borrow an umbrella.

## 2. As an Adjective.

*Sankei suru hito*  
come-worship do man  
*ga ōi.*  
are many

The people who come to worship are many.

*Taberu mono ga nai.*  
eat thing is not

I have got nothing to eat.

*Sō suru hi ni wa.*  
so do day on

On the day you do that. If you do that.

*Motoyori hiki-oi ga hara-*  
of course liabilities not  
*warenai toki wa tsubureru no*  
can pay time smash up  
*wa mochiron no koto desū.*  
of course thing is

It is a matter of course when a man can't pay his debts that he should smash up.

*Miōnichi yo-ake ni shut-*  
to-morrow day break at start-  
*tatsū suru yōni chanto*  
ing do manner in perfectly  
*shitaku wo shinakū cha*  
preparation if not make  
*ikenai.*  
does not do

You must make everything quite ready so as to start at day-break tomorrow.

## 3. As a Verb.

*Dare ka soto de matsū.*  
somebody outside waits

Somebody is waiting outside.

*Ka ga taisū oru.*  
mosquito many abide

There are a great many mosquitoes.

*Konnichi nara (for nareba),*  
to-day

If today, it is in time.

*ma ni au.*  
space meets



*Yū ga areba, te wo tataku.* If I have anything for you to  
business if is hands strike do, I will clap my hands. (Observe  
that the present is used here, not  
the future, there being no doubt.)

*Jū ri nara, kuwazu ni* If it were ten *ri*, I could (or  
ten if it were not eating would) go even without eating,  
*de mo iku ga, hiaku ri desū* but as it is 100 *ri*—  
even could (or 100 is  
would) go

*kara—*  
because

*Konnichi o taku ye agaru* I would go to your house to-  
to-day (hon.) house to go up day, but as I have a bad leg,—  
*no desū ga, ashi ga itamimashī-* (I am afraid I shall not be able  
is leg being pain-  
*te, (ikaremasūmai).* ful (shall not be able to go)

§ 66. THE NEGATIVE IMPERATIVE. *Kasuna, taberuna.*

Examples.

<i>Ikuna !</i>	Don't go !
<i>Shōchi suruna !</i>	Don't consent !
<i>Sore wo taberuna !</i>	Don't eat that.

§ 67. THE NEGATIVE FUTURE. *Kasumai, tabemai.*

The termination *mai* of this tense is attached to the Present Indicative in the First, and to the Negative Base in the Second conjugation.

The Negative Adjective followed by *arō*, future of *aru*, 'to be,' is sometimes used for this form as, *shiranak'arō*, 'he probably does not know,' for *shiranai*. *Shiranū darō*, *shiranai darō* have also the same meaning.

For the true meaning of the Future see §. 64.

Examples of Negative Future.

<i>Miōnichi</i>	<i>made</i>	<i>naorima-</i>	He won't be better by to-
tomorrow	till	recover	morrow.
<i>sūmai.</i>			
will not			

<i>Hitori de dekimai.</i> alone will not be able	Alone he will not be able.
<i>Arumai.</i>	I don't think there are any.
<i>Meshi wo tabemai.</i> rice will not eat	He is not likely to eat rice.
<i>Ashita ni mo naorumai mono</i> tomorrow not recover thing	It is possible he may recover even tomorrow.
<i>de mo nai.</i> even is not	

§ 68. THE IMPERATIVE MOOD. *Kase, tabero.*

The Conditional Base is not in use as a separate word, except in the First Conjugation, where it coincides with the Imperative. In the Second Conjugation *ro*, or in the western dialect *yo*, is added to the root in order to form the Imperative.

Instead of the bare Imperative, which is a very rough style of address, it is generally preferable to use some of the minor honorifics, even when addressing servants. Instead of *to wo shimeru*, it is better to say *to wo shimete*, *to wo shimete o kure* or *to wo shime na* (for *shime nasare*).

Examples.

<i>Achi ike!</i> there go	Get away!
<i>To wo shimeru!</i> door shut	Shut the door!
<i>Kono hako wo akero!</i> this box open	Empty this box. Open this box.
<i>Waki ye yore!</i> side approach	Go to one side!
<i>Shita ni iro!</i> down remain	Squat down (as was formerly done by Japanese when a man of rank was passing).
<i>Ten no bachi da to</i> heaven punishment is	Make up your mind that it is a punishment from heaven.
<i>akiramero.</i> make up your mind	

*Nani ni shiro, warui koto*      Anyhow it is a bad business.  
what      make bad      thing

*da.*  
it is

*Shikkari shiro.*      Bear up! (to a sick person)  
firmly do      steady!

*Osok'are hayak'are kōin ni*      He will be arrested sooner or  
be it late be it early arrest      later.

*narimashō.*  
will become

### § 69. THE CONDITIONAL FORM. *Kaseba, tabereba.*

Properly speaking there is the same distinction between this form and the Hypothetical Form *kaseba, tabeba*, that there is between the forms in *tareba* and *taraba*, i.e., the former denotes a condition either realized, or looked upon as likely to be so, while the forms in *aba* represent a mere hypothesis. But this distinction is almost wholly neglected in practice, and the forms in *eba* and *aba* are used indiscriminately. All the hypothetical forms, however, seem to be gradually falling out of use and are not much employed except in particular phrases. A distinction between these forms is always observed by correct writers.

*Nareba*, the conditional of *naruru* 'to be', is nearly always contracted into *nara*.

### Examples of Conditional Forms.

*Asūko ye ikeba, isshō*      If I go there, I shall have no  
there to if go one life      annoyance all my life.

*komaru koto nashi.*  
trouble thing is not

*Warui koto sureba, warui*      If you do evil, there is an evil  
bad thing if do bad      reward.

*mukui ga aru.*  
reward is

*Mōseba kayette go*      I thought that if I were to tell  
if tell on the contrary (hon.)      you, I should on the contrary  
*kurō wo kakeyō to omotta.*  
anxiety hang thought      cause you anxiety.

*Areba ii to omotte.* Hoping (not a confident hope)  
if there are is good thinking there might be some.

*Dorobō to ka nan' to ku* While he would have been  
thief ? something ? justified in calling him a thief,  
*iyeba yoi no ni.* or the like.  
if say is good while

### § 70. THE CONCESSIVE FORM. *Kasedo, tabedo.*

This Form is mostly superseded by the Present Indicative followed by *keredo* or, more rarely, by *iyedo*. Both these expressions may be used with any tense of the Indicative Mood, thus producing a series of Concessive Tenses. They may also be added to adjectives. *Keredo* is the Concessive Form of *keru*, which is probably the perfect tense of *kuru* 'to come,' and *iyedo*, the Concessive Form of *iu*, 'to say,, so that *to iyedo* means literally 'though one say that.'

*Mo*, 'even,' is frequently added to all the Concessive Forms.

### Examples.

*Tenki naredo samui.* Though fine, it is cold.  
weather though it is is cold

*Kusuri wo nomedo na-* He will not recover, even  
medicine though drink not though he do (or does) take medi-  
*oranai.* cine.  
recovers

*Tōnin wa sayō* The man himself may very  
person in question thus likely have said so, but I can  
*mōshita de mo arimashō* hardly believe it.  
said even will be

*keredomo, sore wa dōmo*  
although that somehow  
*chito shinjiraremasenū.*  
a little cannot believe

*Tadsunemashita keredomo,* I inquired, but there was none.  
inquired although  
*gozaimasenū.*  
is not

*Kite iru to* Although he has come.  
having come remains  
*iyedomo.*  
though

In speaking Japanese, the student should not use the Concessive Form standing by itself or the Form with *to iyedo*. They occur so seldom that Mr. Satow's *Kwaiwa Hen*, I believe, does not contain a single example of them. The Indicative Mood (or Attributive form of Adjectives) followed by *keredo* or *keredomo* is better, or he may use the past participle followed by *mo* (*kashitemo*), or the adverbial form of the adjective followed by *temo* (*osokū temo*).

## DERIVATIVE VERBS.

### § 71. TRANSITIVE AND INTRANSITIVE VERBS.

In English, there are seldom distinct words or forms for the transitive and intransitive applications of the same verbal root. Thus the words *ride*, *sink*, *break*, *bend* and many others are either transitive or intransitive according to circumstances. In such cases, the Japanese language has usually two distinct verbs containing the same root.

No rule can be given for forming transitive or intransitive verbs, but some of the more common modes of doing so are exemplified below :—

Intransitive.	Transitive.
<i>Tatsu</i> (1st. Conj.), to stand.	<i>Tateru</i> (2nd. Conj.), to set up.
<i>Susumu</i> (1st. (Conj.)), to advance.	<i>Susumeru</i> (2nd. Conj.), to encourage.
<i>Yamu</i> (1st. Conj.), to cease.	<i>Yameru</i> (2nd. Conj.), to cease.
<i>Iru</i> (1st Conj.), to enter.	<i>Ireru</i> (2nd. Conj.), to put in.
<i>Sagaru</i> (1st Conj.), to come down.	<i>Sageru</i> (2nd. Conj.), to let down.

<i>Waku</i> (1st. Conj.), to boil.	<i>Wakasu</i> (1st. Conj.), to make boil.
<i>Chiru</i> (1st. Conj.), to scatter.	<i>Chirasu</i> (1st. Conj.), to scatter.
<i>Neru</i> (2nd. Conj.), to sleep.	<i>Nekasu</i> (1st. Conj.), to put to sleep.
<i>Oriru</i> (2nd. Conj.), to descend.	<i>Orosu</i> (1st. Conj.), to lower.
<i>Deru</i> (2nd. Conj.), to go out.	<i>Dasu</i> (1st. Conj.), to put out.

The Intransitive Verbs illustrated in the following examples form a separate class. They have usually a potential force, but must not be confounded with the passive forms of the same verbs.

<i>Kireru</i> (2nd. Conj.), to be discontinuous.	<i>Kiru</i> (1st. Conj.), to cut.
<i>Ureru</i> (2nd. Conj.), to be saleable, to sell.	<i>Uru</i> (1st. Conj.), to sell.
<i>Miyeru</i> (2nd. Conj.), to be visible, to be able to see.	<i>Miru</i> (2nd. Conj.), to see.
<i>Kikoyeru</i> (2nd. Conj.), to be audible, to be able to hear.	<i>Kiku</i> (1st. Conj.), to hear.
<i>Ikeru</i> (2nd. Conj.), to be able to go.	<i>Iku</i> (1st. Conj.), to go.

The French *se couper*, *se vendre* correspond pretty accurately to *kireru*, *ureru*. The example *ikeru* shows that these verbs may be formed from intransitive as well as from transitive verbs. *Ikeru* is familiar to us in the negative adjective form *ikenai*, 'it is no go', 'it won't do'.

Note that while the termination *eru* may belong either to the transitive or to the intransitive form, verbs ending in *su*

are transitive only. Exception. *Dasu* in combination is sometimes intransitive, as, *ame ga furi-dashita*, 'it has come on to rain', *tobi-dashita*, 'he rushed out'.

In the examples given below, we have pairs of transitive verbs containing the same root.

*Karu* (1st. Conj.), to borrow.      *Kasu* (1st. Conj.), to lend.

*Adzukaru* (1st. Conj.), to take charge of.      *Adzukeru* (2nd. Conj.) to give in charge.

*Kiru* (2nd. Conj.), to wear.      *Kiseru* (2nd. Conj.), to clothe.

*Miru* (2nd. Conj.), to see.      *Miseru* (2nd. Conj.), to show.

### Examples of Transitive and Intransitive Verbs.

*Yu ga waita ka?*      Is the hot water ready?  
hot water      boiled ?

*He, ima wakashimasu de*      Yes, I am just getting it to boil.  
yes now      make boil  
*gozaimasu.*  
it is

*Hara ga tatta.*      He got angry.  
belly      arose

*Umi-tate no tamago.*      A new-laid egg.  
lay set up      egg

*Tatenai.*      I cannot stand. I do not set up.  
cannot stand

*Bōchan wo nekaishite*      When you have put young mas-  
(see Ch. XII.)      having put      ter to bed, you can go too.  
*kara, omaye mo nete*  
to bed after      you      too having  
*mo yoroshi.*  
gone to bed even is good

*Betsudan hima ga toreru*      There probably won't be any-  
particularly time      can take      thing which will occupy any  
*hodo no koto mo arimasūmai.*      great time.  
amount      thing      will not be

*Seken ye shirenai* Before it becomes known to  
world to not become known the world.

*uchi ni.*  
within

*Koko ja hanasenai yo.* We can't talk here.  
here cannot talk (emph.  
part.)

*Hitori mo hanaseru* There is not a single fellow  
one man even can talk worth talking to.

*yatsu wa nai.*  
fellow is not

*Taisū ni o kawari* How very much changed you  
very much (hon.) change are! enough to be unrecognizable  
*nasatta ne!* *Dashi nuke ni* if one met you all of a sudden.  
done abruptly

*attara, mi-chigayeru gurai*  
if met see can mistake amount

*da.*  
it is

## § 72. CAUSATIVE VERBS.

Causative verbs are formed by adding *seru* to the Negative Base of verbs of the first conjugation, as *tsukuru* 'to make', *tsukuraseru* 'to cause to make.' In verbs of the second conjugation *saseru* is added to the stem, as *taberu* 'to eat,' *tabesaseru* 'to cause to eat.'

The causatives of the irregular verbs *kuru* and *suru* are *kosaseru* and *saseru*.

All causative verbs belong to the second conjugation.

Instead of the causative verbs, such phrases as *iku yō ni suru*, 'go-manner-make' i.e. 'to make him to go,' are much used.

The transitive verbs in *su* (1st. conj.) and the causatives in *seru* are constantly confounded, the same person saying for example at one time *kikashite* and at another *kikasete*.



## Examples of Causative Verbs.

- Taihen ni o* I have kept you waiting an  
dreadfully (honorific) awful time.
- matase mōshita.*  
made to wait (respectful)
- Mūma ni mame wo kuwaseta* Did you give the horse his  
horse beans made eat beans?  
*ka?*
- Mo ichido kikasete* Please let me hear once more.  
more once having made hear  
*kudasare.*  
give
- Kono ko ni kega wo sasete* It won't do to cause any hurt to  
this child wound cause this child.
- sumanai.*  
not finish
- Jiu ni shichi hachi wa* I have an idea that it is seven  
ten seven eight or eight chances out of ten that I  
*shōchi itasaseru kokoro de* shall make him consent.  
agreement cause heart
- gozarimasū.*  
is
- Fusoku nara, motto* If it is not enough, I will give  
insufficient if is more you more.  
*toraseyō.*  
will make take
- Hontō no okka san ni* He was kind enough to cause  
reality mother her to meet her real mother.  
*awasete kudasatta.*  
having made meet he gave
- A. *Musume ni muko wo* A. My reason for giving my  
daughter to husband daughter a husband is not that I  
*torasete raku wo* intend to enjoy my ease. B. I  
having made take ease will not allow her to take (a hus-  
*shō to iu wake de wa* band) on any account.  
will make called reason  
*nai.* B. *Watakūshi wa dō*  
is not I how  
*shite mo*  
having done even  
*torasenai.*  
do not make take

§ 73. PASSIVE OR POTENTIAL VERBS.—Passive or Potential Verbs are formed by adding *areru* to the present indicative form of the active verbs, the final *u* of which is elided. Thus:—

*Mirareru*, to be seen, is formed from *miru*, to see.  
*Korosareru*, to be killed, „ „ *korosu*, to kill.  
*Tadzunerareru*, to be sought, „ *tadzuneru*, to seek.

The passive forms of the irregular verbs *suru*, *kuru* are *serareru*, *korareru*.

The Passive verbs have also a Potential meaning. In the case of Intransitive verbs, this is their ordinary signification, although in such sentences as *teishi ni shinaremashita* 'she was died by her husband,' i.e. 'she was separated by death from her husband,' we have something like the passive of an intransitive verb.

The Passive Voice is much less used in Japanese than in English.

All passive verbs are of the 2nd. conjugation. 'By,' after a passive verb, is rendered in Japanese by *ni*.

### Examples.

<i>Jimmin ni kirawareru.</i> people is hated	He is hated by his subjects.
<i>Sendō ni tasūkeraremashita.</i> boatman was saved	He was saved by a boatman.
<i>Miraremashita ka?</i>	Could you see?
<i>Ikareru de arō ka?</i>	Will he be able to go?
<i>Mairaremasenū.</i>	I cannot come.
<i>Kogoto iwaremashita.</i> scolding he was said	He got a scolding.
<i>Tanji no korosareru 'no wo</i> being killed	On witnessing Tanji's murder.

*mite.*  
having seen

- Hachijiu yen to iu*  
eighty called  
He had taken from him the large sum of eighty yen.
- taikin wo torareta.*  
large money was taken  
I was nearly losing my money.
- Kane wo torareyō*  
money about to be taken
- to shita.*  
made
- Omaye no o kage de*  
you shadow by  
Thanks to you I was not robbed of my money.
- kinsu wo torarenai.*  
money not taken
- Moraware ya itashi-masenū.*  
can accept do not  
I can't accept it.
- Yissai bakari no otoko no*  
ten year amount male  
Led by the hand by a boy of about ten years old.
- ko ni te wo hikarete.*  
child hand being led
- Shōhei no tame ni kawa no*  
by river  
He was kicked down by Shōhei into a deep part of the river. (*No tame ni* 'on account of' is also used for 'by' with the passive voice, but it is stiffer and less common).
- fukai tokoro ni ke-*  
deep place kick  
*otosareta.*  
knocked down
- A. *Sukkari gakumon wo*  
wholly learning  
A. I bid adieu to learning completely.
- mi-kagitte shimatta.*  
see-having limited finished
- B. *Hate! umaku*  
well! sweetly  
*itteru ze;*  
say remain (emph. part.)  
*gakumon ni mi-kagirareta no*  
learning by see-limited  
*d'arō.*  
will be
- Inu ni te wo kamareta.*  
dog hand was bitten  
He got his hand bitten by a dog. He was bitten on the hand by a dog.

In the terminations of Transitive, Intransitive, Causative and Passive Verbs, it is easy to distinguish the verbs *suru* 'to do,' *aru* 'to be' and *eru* 'to get.' The termination *areru* of Passive Verbs is nothing more than *aru* 'to be' and *eru* 'to get,' the literal meaning of *mirareru*, 'to be seen,' being 'get-be-see.' It is easy to see why the same form may also have a potential signification.

#### § 74. OTHER DERIVATIVE VERBS.

Verbs are formed from nouns by adding various terminations as :—

<i>Yadoru</i> , to lodge,	from <i>yado</i> , a lodging.
<i>Tsūkamu</i> , to grasp,	from <i>tsuka</i> , a hilt.
<i>Tsunagu</i> , to tie,	from <i>tsuna</i> , a rope.
<i>Utau</i> , to sing,	from <i>uta</i> , song, poetry.

§ 75. Many Chinese and other uninflected words (which are really nouns) do duty as verbs with the help of the Japanese verb *suru* 'to do.' In most cases of this kind *suru* remains a distinct word, as *shimpai suru* 'to be anxious,' *hai suru* 'to abolish,' *riokō suru* 'to travel,' etc. But with some words *suru* in this position suffers a considerable change. The *s* takes the *nigori*, and becomes *j*, while the conjugation is assimilated to that of verbs of the second conjugation whose stem ends in *i*. Thus *kin*, a Chinese word which means 'prohibition,' forms with *suru* a verb *kinjiru* which is not conjugated like *suru* but like *dekiru*.

§ 76. Derivative verbs are formed from adjectives by adding *mu* to the stem. These verbs are intransitive, The corresponding transitive verbs add *meru* to the stem.

## Examples.

*Takamu*, to become high, *takameru*, to make high, from *takai*, high.

*Hiromu*, to become wide, *hiromeru*, to spread abroad, from *hiro*i, wide.

<i>Fujin</i>	<i>no</i>	<i>chii</i>	<i>wo</i>	I think of raising the position
woman		position		of women.
<i>takameyō</i>	<i>to</i>	<i>omou</i> .		
make high		think		

§ 77. The schemes of conjugation given on pp. 44 to 49 are intended to show the formation of the simple moods and tenses of the verb, but there are many compound expressions in use as their equivalents. These are so numerous that it is impossible to give them all, but the following tables, which comprise a selection of the more common, may be useful. The Auxiliary Verbs used in these combinations are treated of in Chapter VIII.

It must not be supposed that the forms arranged under the same heading are used altogether indiscriminately. There are distinctions between them, some of which are pointed out in these pages and others will be learnt by practice.

## § 78.

## CONJUGATION I.

*Kasu*, to lend.

INDICATIVE MOOD.		
Tense	Positive	Negative
<b>Present .....</b>	<i>Kasu</i>  <i>Kasu no desū</i> <i>Kasu no da</i> <i>Kashimasū</i>	<i>Kasanū</i> <i>Kasanai</i> <i>Kasanai no desū</i> <i>Kasanai no da</i> <i>Kashimasenū</i>
<b>Past.....</b>	<i>Kashita</i>  <i>Kashita no desū</i>  <i>Kashimashita</i>	<i>Kasananda</i> <i>Kasanakatta</i> <i>Kashita no de nai</i> <i>Kasanakatta no desū</i> <i>Kasanai no deshita</i> <i>Kashimasenanda</i> <i>Kashimasenū d'atta</i>
<b>Perfect or Continuative* ...</b>	<i>Kashite oru</i> or <i>iru</i> <i>Kashite imasū</i>	<i>Kashite oranū</i> or <i>inai</i> <i>Kashite imasenū</i>
<b>Future.....</b>	<i>Kasō</i> <i>Kasu d'arō</i> <i>Kasu no deshō</i> <i>Kashimashō</i>	<i>Kasumai</i> <i>Kasanai d'arō</i> <i>Kasanai no deshō</i> <i>Kashimasūmai</i>
<b>Probable Past..</b>	<i>Kashitarō</i>  <i>Kashita no deshō</i> <i>Kashimashitarō</i>	<i>Kasanandarō</i> <i>Kasanakattarō</i> <i>Kasanakatta no deshō</i> <i>Kashimasenandarō</i>

\* See below, § 100.

CONDITIONAL MOOD.		
Tense	Positive	Negative
Present .....	<i>Kaseba</i> <i>Kasaba</i> <i>Kasu to</i>  <i>Kasu nara</i> <i>Kasu toki wa</i> <i>Kashite wa</i> <i>Kashimasu to</i>	<i>Kasaneba</i> <i>Kasanu kereba</i> <i>Kasazuba</i> <i>Kasanu to</i> <i>Kasanai to</i> <i>Kasanu nara</i> <i>Kasanu toki wa</i> <i>Kasanaku te wa</i> <i>Kashimasenu to</i>
Past.....	<i>Kashitara</i>  <i>Kashita nara</i>  <i>Kashimashitara</i>	<i>Kasanandara</i> <i>Kasanakattara</i> <i>Kasananda nara</i> <i>Kasanakatta nara</i> <i>Kashimasenandara</i>
Perfect or Continuative ....	<i>Kashite iru nara</i>	<i>Kashite inai nara</i>
CONCESSIVE MOOD.		
Tense	Positive	Negative
Present .....	<i>Kasedo</i>  <i>Kasu keredo</i>  <i>Kasu to iyedo</i> <i>Kashite mo</i> <i>Kashimasu keredo</i>	<i>Kasanedo</i> <i>Kasanakeredo</i> <i>Kasanu keredo</i> <i>Kasanai keredo</i> <i>Kasanu to iyedo</i> <i>Kasanu de mo</i> <i>Kashimasenu keredo</i>
Past.....	<i>Kashitaredo</i> <i>Kashita keredo</i>  <i>Kashitemo</i> <i>Kashimashita keredo</i>	<i>Kasanandaredo</i> <i>Kasananda keredo</i> <i>Kasanakatta keredo</i> <i>Kasanaku te mo</i> <i>Kashimasenanda keredo</i>
Perfect or Continuative ....	<i>Kashite oru keredo</i>	<i>Kashite inai keredo</i>
Future.....	<i>Kasu to mo</i>	<i>Kasanu to mo</i> <i>Kasazu to mo</i>

IMPERATIVE MOOD.	
Positive	Negative
<i>Kase</i> <i>O kashi nasare</i> <i>Kashite kure</i> <i>Kashi na</i>	<i>Kasuna</i> <i>O kashi nasaruna</i> <i>Kashite kureruna</i> <i>Kashi nasanna</i>
PARTICIPLE.	
Positive	Negative
<i>Kashite</i>    <i>Kashimashite</i>	<i>Kasazu</i> <i>Kasazu ni</i> <i>Kasanakū te</i> <i>Kasanai de</i> <i>Kashimasezu</i> <i>Kashimasezu ni</i>

## ALTERNATIVE FORM.

Positive    *Kashitari* ;                  Negative    *Kasanandari*.

## DESIDERATIVE ADJECTIVE.

Positive    *Kashitai* ;                  Negative    *Kashitaku nai*.

## CAUSATIVE VERB.

Positive    *Kasaseru* ;                  Negative    *Kasasenū*.

## PASSIVE OR POTENTIAL VERB.

Positive    *Kasareru* ;                  Negative    *Kasarenū*.

## POTENTIAL VERB.

Positive    *Kaseru* ;                  Negative    *Kasenū*.



## § 79.

## CONJUGATION II.

*Taberu*, to eat.

INDICATIVE MOOD.		
Tense	Positive	Negative
Present .....	<i>Taberu</i>  <i>Taberu no desū</i> <i>Taberu no da</i> <i>Tabemasū</i>	<i>Tabenū</i> <i>Tabenai</i> <i>Tabenai no desū</i> <i>Tabenai no da</i> <i>Tabemasenū</i>
Past .....	<i>Tabeta</i>  <i>Tabeta no desū</i>  <i>Tabemashita</i>	<i>Tabenanda</i> <i>Tabenakatta</i> <i>Tabeta no de nai</i> <i>Tabenakatta no desū</i> <i>Tabenai no deshita</i> <i>Tabemasenanda</i> <i>Tabemasenū d'atta</i>
Perfect or Continuative*....	<i>Tabete oru</i> <i>Tabete iru</i> <i>Tabete imasū</i>	<i>Tabete oranū</i> <i>Tabete inai</i> <i>Tabete imasenū</i>
Future.....	<i>Tabeyō</i> <i>Taberu d'arō</i> <i>Taberu no deshō</i> <i>Tabemashō</i>	<i>Tabemai</i> <i>Tabenai d'arō</i> <i>Tabenai no deshō</i> <i>Tabemasūmai</i>
Probable Past..	<i>Tabetarō</i>  <i>Tabeta no deshō</i> <i>Tabemashitarō</i>	<i>Tabenandarō</i> <i>Tabenakattarō</i> <i>Tabenakatta no deshō</i> <i>Tabemasenand'arō</i>

\* See below, § 100.

CONDITIONAL MOOD.		
Tense	Positive	Negative
Present .....	<i>Tabereba</i>  <i>Tabeba</i> <i>Taberu to</i>  <i>Taberu nara</i> <i>Taberu toki wa</i> <i>Tabete wa</i> <i>Tabemasū to</i>	<i>Tabeneba</i> <i>Tabenūkereba</i> <i>Tabenakereba</i> <i>Tabezu-ba</i> <i>Tabenū to</i> <i>Tabenai to</i> <i>Tabenū nara</i> <i>Tabenū toki wa</i> <i>Tabenakū te wa</i> <i>Tabemasenū to</i>
Past.....	<i>Tabetara</i>  <i>Tabeta nara</i>  <i>Tabemashitara</i>	<i>Tabenandara</i> <i>Tabenakattara</i> <i>Tabenanda nara</i> <i>Tabenakatta nara</i> <i>Tabemasenandara</i>
Perfect or Continuative ....	<i>Tabete iru nara</i>	<i>Tabete inai nara</i>
CONCESSIVE MOOD.		
Tense	Positive	Negative
Present .....	<i>Taberedo</i>  <i>Taberu keredo</i>  <i>Taberu to iyedo</i> <i>Tabete mo</i> <i>Tabemasū keredo</i>	<i>Tabenedo</i> <i>Tabenakeredo</i> <i>Tabenūkeredo</i> <i>Tabenai keredo</i> <i>Tabenū to iyedo</i> <i>Tabenū de mo</i> <i>Tabemasenū keredo</i>
Past.....	<i>Tabetaredo</i> <i>Tabeta keredō</i>  <i>Tabete mo</i> <i>Tabemashita keredo</i>	<i>Tabenandaredo</i> <i>Tabenanda keredo</i> <i>Tabenakatta keredo</i> <i>Tabenakū te mo</i> <i>Tabemasenanda keredo</i>
Perfect or Continuative ....	<i>Tabete oru keredo</i>	<i>Tabete inai keredo</i>
Future.....	<i>Taberu to mo</i>	<i>Tabenū to mo</i> <i>Tabezu to mo</i>

IMPERATIVE MOOD.	
Positive	Negative
<i>Tabero</i> <i>O tabe* nasare</i> <i>Tabete o kure</i> <i>Tabe na</i>	<i>Taberuna.</i> <i>O tabe* nasaruna.</i> <i>Tabete kureruna.</i> <i>Tabe nasanna.</i>
PARTICIPLE.	
Positive	Negative
<i>Tabete</i>  <i>Tabemashite</i>	<i>Tabezu</i> <i>Tabezu ni</i> <i>Tabenakū te</i> <i>Tabenai de</i> <i>Tabemasazu</i> <i>Tabemasazu ni</i>

\* *O tabe nasare*, *o tabe nasaruna* are not used; *o agari nasare*, *o agari nasaruna* are used instead. They are simply given to show the usual form in other verbs of this conjugation.

## ALTERNATIVE FORM.

Positive    *Tabetari*;                      Negative    *Tabenandari.*

## DESIDERATIVE ADJECTIVE.

Positive    *Tabetai*;                      Negative    *Tabetaku nai.*

## CAUSATIVE VERB.

Positive    *Tabesaseru*;                      Negative    *Tabesasenū.*

## PASSIVE OR POTENTIAL VERB.

Positive    *Taberareru*;                      Negative    *Taberarenū.*

## POTENTIAL VERB.

Wanting.

## CHAPTER VII.

### THE ADJECTIVE.

§ 80. The Adjective is conjugated as follows :—

#### HIROI WIDE

Stem .....	<i>Hiro</i> .....	Wide
Predicate, Adverb or Indefinite Form .....	<i>Hiroku</i> or <i>hirō</i> ...	Wide ; widely
	<i>hiroku te</i>	being wide
	<i>hiroku te wa</i>	if wide
	<i>hiroku te mo</i>	even though wide
	<i>hiroku ba</i>	
	or	
	<i>hirokumba</i>	if it should be wide
	<i>hiroku nai</i>	is not wide
	<i>hirok'atta</i>	was wide
	<i>hirok'arō</i>	will be wide
Attributive and Verbal Form.....	<i>Hiroi</i> .....	Wide (before a noun); is wide
Conditional .....	<i>Hirokereba</i> .....	If it be wide
Concessive .....	<i>Hirokeredo</i> .....	Though it is or be wide
Abstract Noun .....	<i>Hirosa</i> .....	Width

A comparison of this conjugation with the conjugation of verbs will show that they are essentially identical. The stem of the verb corresponds to the stem of the adjective, and the Indefinite Form to the Adverbial Form. The Negative Base is not in use in the case of the Adjective, for Negative Forms or for the Future, but the Hypothetical Form is *hiroku ba* where the Adverbial Form stands for the Neg. Base. The Present Indicative of the Verb corresponds to the Verbal Form of the Adjective, and the Conditional and Concessive Forms contain a Conditional Base viz. *hirokere*.

§ 81. THE STEM. *Hiro*.

The Stem is used in forming compounds.

Thus from *naga* the stem of *nagai*, 'long,' and *saki*, 'a cape,' is derived *Nagasaki* (the literal signification of which is 'long cape'); from *yo* the stem of *yoi*, 'good,' and *sugiru*, 'to exceed,' we have the compound *yosugiru*, 'to be too good'; *usuguroi* 'dark-coloured,' is formed from *usu* stem of *usui*, 'thin,' and *kuroi*, 'black.'

*Hadzukashi-sō na kawo de.* With a shamefaced expression  
shameful appearance face with of countenance.

*Tegaru-sō ni iu keredo.* Though he talks in an offhand  
hand light say although manner.

*Medzurashi-sō ni mite oru.* He is looking at it as if it were  
curious looking is a curious thing.

The stem occasionally stands by itself as a noun, as in the phrase *makkuro ni natta*, 'it has become quite black.'

§ 82. THE PREDICATE, ADVERB OR INDEFINITE FORM.  
*Hiroku* or *hirō*.

By adding *ku* to the stem we get the predicate, or form used where the verb 'to be' comes between the adjective and the noun. The same form is also used as an adverb.\*

The contracted form *hirō* is obtained by dropping the *k* of *hiroku* and joining into one syllable the last vowel of the stem and the *u* of the termination. In this way, *hiroku* becomes first *hiroū* and then *hirō*; *hayaku* becomes successively *hayaū* and *hayō*; *shigeku*, 'dense,' loses first its *k* and becomes *shigeū*, which is then contracted into *shigyō*; *furuku* becomes *furū*. Adjectives whose adverbial form ends in *iku* lose the *k* but suffer no further change. Thus *yakamashiku*, 'noisy,' is contracted into *yakamashiu*.

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\* As in German.

As a predicate, the contracted form is better, but when used as an adverb, the uncontracted form is more usual, especially in the Tokio dialect.

## Examples.

## 1. As a Predicate.

<i>O hayō.</i> (hon.) early	Good morning.
<i>O hayō gozarimasū.</i> (hon.) early are	Good morning (more polite).
<i>Mada hayō gozarimasenū ka?</i> yet early is not ?	Isn't it early yet ?
<i>Kono muma wa goku takō</i> this horse very dear	This horse is very dear.
<i>gozarimasū.</i> is	

## 2. As an Adverb.

<i>Hayaku or hayō!</i>	Quick!
<i>Hayaku o ide nasare!</i> quickly come do	Come quickly. Come early.
<i>Yoku dekita.</i>	It is well made.
<i>Shiroku nurimashita.</i>	He painted it white.

## 3. As a Noun.

<i>Osoku made hataraita.</i> late until worked	He worked till late.
<i>Ōku no hito ni</i> numerous man	Letting people in general know.
<i>shirasete.</i> making known	

## 4. As Indefinite Form.

**Rule.** Whenever in English two or more adjectives are joined by the conjunction 'and,' all but the last take in Japanese the adverbial or indefinite form. Compare the rule given for the use of the Indefinite Form of verbs on p. 52.

## Examples.

*Kumo kuroku, ame hidoi.*      The clouds are black and the  
clouds black rain violent      rain is violent.

*Kami no ke ga kuroku, me*      A woman with black hair and  
head hair black eyes      blue eyes.  
*ga awoi onna.*  
blue woman

*Utsukushiku chisai kodomo.*      A pretty little child.  
pretty little child

*Oya mo naku kiōdai*      He is a person who has neither  
parents not brothers or      parents nor brothers or sisters.  
*mo nai to iu*  
sisters even not called  
*mono da.*  
person is

*Dete kita no wa sono*      The person who came forth  
having come out that      was apparently the woodcutter's  
*soma no niōbō to miyete,*  
woodcutter's wife seeming      wife. She was twenty seven or  
*toshigoro wa nijiū shichi hachi*  
age twenty seven eight      twenty eight years of age, with  
*de, iro shiroku, hana suji*  
complexion white nose line      fair complexion and a straight  
*tōri, yamaga ni wa*  
was thorough mountain huts      nose, and was a style of woman  
*mare na onna de gozaimasū.*  
rare woman is      not often found in mountain huts.

The last sentence shows that in this construction the adverbial forms of adjectives (*shiroku*) and the stems of verbs (*tōri*) are given the same syntactical value. In ordinary conversation some other construction is generally preferred.

§ 83. Adverb with *te*. *Hirokū te*.

*Te* in this combination may be taken as the equivalent of *atte*, 'being.'

## Examples.

*Kurakū te miyemasenū.*      It is so dark I cannot see.  
dark being cannot see

<i>Samukū te tamarimasenū.</i> cold not endure	It is so cold I cannot endure it.
<i>Isogashikū te tsui go</i> busy casually (hon.)	I have been so busy that I have somehow or another not come to see you.
<i>busata wo itashimashita.</i> not giving news did	
<i>Shirokū te yoroshī.</i> being white is good	Its being white is an advantage.
<i>Atsukū te hiroi.</i>	It is thick and wide.

§ 84. Adverb with *te wa*. *Hirokū te wa*, commonly contracted into *hirokūcha*.

This form is a sort of Conditional Mood. It is in very common use, especially with the Adverbial Form of the Negative Adjective.

## Examples.

<i>Hatsūka yori osokū te wa</i> 20th than late	I shall be inconvenienced if it is later than the twentieth.
<i>komaru.</i> am inconvenienced	
<i>Usukūcha ikenai.</i> thin does not do	It won't do for it to be too thin.
<i>Nakūcha naranū.</i> if not does not become	I must have it.
<i>Sugu ni kawanakūcha</i> at once not buying	Some must be bought at once.
<i>narimasenū.</i> does not do	

§ 84. Adverb with *te mo*. *Hirokū te mo*.

This is a Concessive Form. It belongs to no particular tense.

<i>Donnani kitanakū te mo</i> how much dirty	I don't care how dirty it is.
<i>kamawanai.</i> don't care	
<i>Abunakū te mo kamau</i> dangerous being even care	Who cares even if it is dangerous?
<i>mono ka?</i> person ?	



*Usukū te mo daijōbu desū.* It is quite safe, though it is  
thin safe is thin.

§ 85. Adverb with *ba*. *Hirokuba* or *hirokumba*.

*Ba* with the Adverb corresponds to the Hypothetical Form of the Verb, and like it is not much used.

§ 86. The Negative of Adjectives is formed with the help of the Negative Adjectives *nai* 'is not,' and the past and future by adding the past and future of *aru* 'to be,' to the Adverbial form.

### Examples.

*Omoshirok' atta.* It was amusing.

*Mō osok' arō.* It must be late.  
already late will be

*Akaku nai no wa iranai.* I don't want any that are  
red not don't want not red.

§ 87. THE ATTRIBUTIVE FORM. *Hiroi*.

This form may be obtained by adding *i* to the root. It is really, however, a contraction for an older form in *ki*, the *k* being omitted.\*

This form is used when the adjective immediately precedes the noun.

### Examples of Attributive Form.

*Yoi hito.* A good man.

*Warui onna.* A bad woman.

*Atsui kami.* Thick paper.

*Awai kawo.* A pale face.

*Samui koto!* How cold it is! (lit. the cold thing!).

*Fukai toki wa fune de wataru.* If it is deep, I shall cross in  
deep time boat cross a boat.

---

\* The older form is not quite obsolete. It is retained for example in the proverb *tori naki sato no kōmori*, 'the bat of No-bird-town,' and in the termination *beki*.

The particle *no* is often attached to this form of the adjective. *No* has in this position very much the force of the English indefinite pronoun 'one.' It is possibly here a contraction for *mono* 'thing.' This derivation would at any rate suit the meaning.

## Examples.

<i>Yoroshī no wa nai ka?</i>	Have you no good ones?
<i>Shiroi no bakari aru.</i>	There are only white ones.
<i>Kuroi no wa ikutsū arimasū?</i> black how many	How many black ones are there?
<i>Akai no hitotsū mo gozarima-</i> red	I have not a single red one.
<i>senā.</i>	
<i>Kore wa hiakūshō no warui</i> farmer bad	This is not the farmer's fault.
<i>no de wa nai.</i>	
<i>Yori-dotte mo ii</i> choose having taken even good	May I have pick and choice?
<i>no desū ka?</i> is ?	

X *No ni* following this form of the adjective may be translated 'while,' as in the examples :—

<i>Sono mama de ii no ni, naze</i> that state good why	While they were well enough as they were, why did you put them out of doors?
<i>soto ye dashita?</i> outside put-out	
<i>Samui no ni naze atatakai ki-</i> cold why warm	Why don't you wear warm clothes in this cold weather?
<i>mono ki nai ka?</i> clothes wear not	

This form of the adjective may stand by itself as a noun, as in the following examples :—

<i>Sui mo amai mo shiri-nui-</i> sour sweet know passed	He is a man who knows perfectly what is what.
<i>ta hīto desū.</i> through man is	

*Nagai mijikai mo iwazu ni*      Take receipt of the money with-  
long   short   not-saying      out making any fuss about it.

*kane wo uketore.*  
money   receive

*O kayeri nasatta hō ga yoroshī*      I think you had better go away.  
return   did   side   good

*deshō.*  
will be

### § 88. THE VERBAL FORM. *Hiroi.*

The same form is used for the adjective combined with the substantive verb as for the attributive form. The older and book language has a special form for this, viz. *hiroschi*, produced by adding *shi* to the stem.\*

#### Examples of the Verbal Form.

*Amari mutsukashī.*      It is too difficult.  
too   is difficult

*Kawa ga asai kara daijōbu da.*      It is quite safe because the  
river   shallow   safe      river is shallow.

*Tenki wa yoroshī.*      The weather is good.

*Mugi wo maite, kome no*      If we sow wheat, we never  
wheat   having sown   rice      have a crop of rice, and if we  
*dekita koto mo naku; mame wo*      sow beans we never have a crop  
become   beans      of hemp.  
*maite, asa no hayeta koto mo*  
hemp   grown thing also

*nai.*  
is not

*Warui to wa iwanai.*      I don't say that it is bad.

*Osoi to ikenai.*      It wont do to be late.

### § 89. THE CONDITIONAL FORM. *Hirokereba.*

*Kereba* is often pronounced *kereya* or *keria*.

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\* In some phrases the old form is still in use, as *shōbu nashi* 'there is no victory-defeat,' 'neither side has won;' *kidzukai nashi*, 'there is no cause for alarm' *yoshi, yoshi*, lit. 'is good, is good,' 'all right—never mind!'

## Examples.

*Miōnichi tenki ga yoroshi-* I will come to-morrow, if the  
 tomorrow weather if weather is good.  
*kereba, mairimasū.*  
 good come

*Hitori de ii-nikukereba, wata-* If you find a difficulty in tell-  
 alone if say difficult I ing it all by yourself, I will go  
*kūshi wa go issho ni ikimashō.* with you.  
 along with will go

*Michi no nukari ga* As the mud of the road was  
 road mud something awful.  
*hanahadashikereba.*  
 since extreme

*Miōnichi tsugō ga wa-* If tomorrow is not convenient,  
 tomorrow convenience if I will come the day after.  
*rukereba, asatte ki-*  
 bad day after tomorrow will  
*mashō.*  
 come

Other Conditional expressions are *hiroi toki wa, hiroku* (or *hirō*) *gozarimasureba, hiroi to, hiroi nara* and *hirokū te wa*. These have nearly the same meaning as *hirokereba* and are more common.

§ 90. THE CONCESSIVE FORM. *Hirokeredo.*

*Hiroi keredo* or *hirokū te mo* are generally preferred to *hirokeredo*.

## Example.

*Warukeredo,* (better *warui keredo* or *warukū te mo*) *shikata ga nai.* Though bad, it can't be helped.

§ 91. THE ABSTRACT NOUN. *Hirosa.*

See § 12.

## DERIVATIVE ADJECTIVES.

§ 92. A number of Derivative Adjectives are formed from nouns by adding *rashī*, a termination which corresponds to the English 'ish' or 'ly.' Examples. *Kodomorashī*, 'childish,' *bakarashī*, 'foolish.'

## § 93. DESIDERATIVE ADJECTIVES.

Adjectives may be formed from verbs by adding to the stem the termination *tai* which means 'desirous' or 'desirable.' The forms thus obtained are used where we should employ such verbs as 'wish' or 'want.'

## Examples.

<i>Moraitai mono.</i> receive like thing	A thing I should like to get a present of.
<i>Ikitai.</i>	I want to go.
<i>Kaitai</i> or <i>kaitō gozaimasū.</i>	I want to buy.
<i>O hanashi wo</i> (or <i>ga</i> ) <i>shitai</i> talk wish to do	I have been wanting to talk to you.
<i>to omotte imasū.</i> thinking remain	

The Desiderative Adjective may take either *ga* or *wo* before it, as shown in the last example.

## § 94. NEGATIVE ADJECTIVES.

An important class of adjectives is that which is formed from verbs by adding to the negative base the negative adjective *nai*, 'not.'

They are formed from all verbs, with a very few exceptions, and are constantly used to replace the negative forms of the verb proper.

The Predicate and Adverb of these adjectives is seldom contracted, and the Abstract Noun is not in use.

## Examples.

<i>Wakaranai.</i> it is unintelligible	I don't understand.
<i>Ukeawanai.</i>	I don't guarantee it.
<i>Shiranai hito.</i>	A man I don't know.
<i>Yakanakū te mo yoroshi.</i> not roasting even is good	You need not roast it.

<i>Kaze ga nai kara,</i>	<i>ho wo</i>	It is all the same whether you
wind	not because sail	hoist sail or not, as there is no
<i>kaketemo kakenaku te mo onaji</i>		wind.
set	not set same	
<i>koto da.</i>		
thing is		

*Shiranakereba, sensaku shima-* If he does not know, I will  
inquiry make inquiries.

Sonna koto wo iwana- It would have been better if he  
that sort of thing if not had said nothing of the sort.  
kcreba ii no ni.  
say good while

*Mono wo mo iwanai*      *de*      He ran off without saying a  
thing      without saying      word.  
*nigedashita.*  
ran off

*Ikanakū te wa narimasenū.* I must go.  
not-go if does not be-  
come

In the idiom exemplified in the last sentence, the word *narimasenū* is often omitted, and *te wa* contracted into *cha*.

### Examples.

*Kawanakũcha.* I must buy.

*Te wo arawanakũcha.* I must wash my hands.

*Konakücha naranũ.* He must come.

§. 95. *Beki*. This termination, which means 'ought,' 'should,' 'may,' 'must' or 'will,' is indispensable in all forms of the written language, but, by a curious caprice, it has been almost entirely banished from the colloquial. The uncontracted forms *beki* (attributive), *beku* (adverb) and *beshi* (adj. with substantive verb) are considered bookish and affected, while the contracted form *bei* is also condemned as characterizing the rustic dialect of the east of Japan. *Byō*, the contracted adverbial form, is seldom or never used except on the stage. In a few combinations,

however, *beki*, *beku* remain in use, as *kō subeki hadzu da*, lit 'thus ought to do necessity is,' i.e. 'this is how it ought to be done,' *narubeku*, 'as far as possible,' *narubeku wa*, 'if possible.' With verbs of the First Conjugation *beki* accompanies the Present Indicative, with verbs of the Second Conjugation, the stem, but in the latter case there is some confusion and the practice of the written language is sometimes followed.

On the whole, the student may be recommended not to trouble himself about *beki*.

#### § 96. OTHER DERIVATIVE ADJECTIVES.

*Katai* 'hard,' *yasui* 'easy,' *nikui* 'difficult,' 'hateful,' are also added to the stems of verbs to form derivative adjectives.

#### Examples.

<i>Ari-gatai.</i>	It is difficult to be. (a phrase used to mean 'Thanks.')
<i>Ii-nikui.</i>	Difficult to say.
<i>Mi-nikui.</i>	Hateful to look at; ugly.
<i>Koware-yasui.</i>	Easy to break, fragile.

Other examples of derivative adjectives formed from verbs are *isogashī*, 'busy,' from *isogu*, 'to be in a hurry'; *osoroshī*, 'dreadful,' from *osoreru*, 'to fear.'

#### § 97. Uninflected words used as Adjectives.

There are a number of nouns which do duty as adjectives, and are often considered as such. Like other nouns, they are properly speaking uninflected, but with the aid of certain particles, a conjugation may be made out for them corresponding to the conjugation of the adjective proper, as follows:—

*Akiraka*, Bright.

Stem .....	<i>Akiraka</i> ...	bright.
Predicate .....	<i>Akiraka de</i>	bright.
Adverb .....	<i>Akiraka ni</i>	brightly.
Attributive .....	<i>Akiraka na</i>	bright (before a noun).
Verbal Form .....	<i>Akiraka da</i>	is bright.
Conditional .....	<i>Akiraka nareba</i>	if bright.
Concessive .....	<i>Akiraka naredo</i>	though bright.
Abstract noun ...	<i>Akiraka na koto</i>	brightness.

## Examples.

<i>Rippa na mono ja nai ka ?</i>	Is it not grand ?
<i>Makoto ni o rippa de gosai-</i> truly <i>masū.</i>	It is really splendid.
<i>Hi wa akiraka ni teru.</i> sun brightly shines	The sun shines brightly.
<i>Kinodoku na no wa Mori</i> sorry	The one who is to be pitied is Mr. Mori.
<i>San da.</i>	
<i>Bimbō ni natte iru kara</i> poor become because	Now that I have become poor,
<i>kenyaku shinakūcha nari-</i> economy if-not-do does	I must practise economy.
<i>masenū.</i> not become	
<i>Are wa ganko na</i> he obstinate prejudiced	He is one of the old school— an old fossil.
<i>yatsu desū.</i> fellow	

To this class of words belong *rippa* 'grand,' 'splendid;' *bimbō*, 'poor;' *kanemochi*, 'rich;' *kirei*, 'clean,' 'pretty,' and a multitude of words of Chinese derivation.

Some adjectives proper use the termination *na* added to the root as well as the regular attributive form. Thus we may say either *chisai* or *chisana*, 'small;' *ōki* or *ōkina*,



'big;' *okashi* or *okashina*, 'ridiculous.' English adjectives must often be translated in Japanese by other parts of speech. 'Single' for example is *hito* *no*, a noun with the possessive particle *no*; 'Japanese' is *Nippon* *no*, lit. 'of Japan;' 'fat' is *fütotta*, the past tense of a verb *füturu* 'to get fat;' 'explicit' is *hakkiri shita*, an adverb followed by the past tense of *suru* 'to do.'

§ 98. DEGREES OF COMPARISON.—The Japanese adjective has no degrees of comparison. The idea of comparison is expressed in the following manner:—'the weather is finer today than yesterday' is in Japanese, *sakujitsū yori konnichi wa tenki ga yoroshi*. This is literally, 'than yesterday today the weather is good.'

### Examples.

<i>Watakushi</i>	<i>[yori]</i>	<i>anata o</i>	You are younger than I.
I	than	you	
<i>wakō gozaimasū.</i>			
young are			

In sentences like this, the former part is often omitted if the meaning is clear without it, as *anata wa o wakō gozarimasū*, 'you are the younger,' or *anata no hō ga o wakō gozarimasū*, lit. 'your side is young.'

<i>Sore wa nawo yoroshii goza-</i>	That is still better.
that still good is	
<i>rimasū.</i>	

<i>Mijikai hodo wa, yoroshi.</i>	The shorter the better.
short amount is good	

<i>Ane hodo ōkiku wa nai.</i>	She is not so tall as her elder
elder sister big is not	sister.

<i>Omoi no hoka katai.</i>	It is harder than I thought.
thought outside of is hard	

Instead of a Superlative Degree qualifying adverbs are used or the meaning is indicated by the context.

## Examples.

*Kore wa ichiban takai.*  
this No. 1 is high

This is the highest.

*Naka ni kore wa takai.*  
among this is high

This is the highest.

*Mitsu no uchi ni sore wa*  
three among that  
*ichiban kirei de gozaimasu.*  
No. 1 pretty is

That is the prettiest of the  
three.

## CHAPTER VIII.

### AUXILIARY WORDS.

§ 99. *Aru*, 'to be,' 1st. conjugation. With the present indicative followed by the particle *de* and the verb *aru*, 'to be,' are formed a number of compound tenses which are in very common use. The present indicative is in this construction a noun and *de* the sign of the predicate. *De aru* is usually contracted into *da*, *de arō* into *d'arō*, etc.

#### Examples.

<i>Itsu iku d'arō?</i> when go will be	When is he likely to go?
<i>Kore bakari de taranū</i> this alone not suffice	This alone won't be enough.
<i>d'arō.</i> will be	
<i>Konū d'atta.</i> not come was	He did not come.
<i>Yoroshii arimasenū d'atta.</i> good is not was	It was not good.

The last sentences show that the negative in this construction goes with the principal verb.

A similar construction is in use with adjectives.

#### Examples.

<i>Katai da.</i>	It is hard.
<i>Atarashi de arimasenū.</i>	It is not new.

The particle *no* often comes between the verb or adjective and *da*, *d'arō*, *d'atta* etc.

## Examples.

<i>Konai no d'arō.</i>	He is probably not coming.
<i>Itsu iku no d'arō?</i>	When is he going?
<i>Mō chaku shimashita no</i> already arrival did	He has probably arrived by this time.
<i>d'arō.</i> will be	

When the verb *aru* preceded by *de*, the sign of the predicate, is followed by the polite termination *masū*, a still further contraction takes place, which is constantly used in familiar conversation. *De arimasū* is contracted into *demasū*, and then into *desū*, *de arimashō* into *demashō* and then into *deshō*, *de arimashita* into *deshita* etc.

The shorter and more contracted the phrase, the less polite it becomes. *Desū* is very much more familiar and less respectful than *de gozarimasū*.

## Examples.

<i>Sō desū.</i>	It is so.
<i>Dō desū ka?</i>	How is it?

*Gozaru* and *gozarimasū* (in the Tokio dialect commonly pronounced *gozaimasū*), the polite substitutes for *aru*, may be used in the same way. *Gozaru* is not often heard in ordinary conversation.

Another series of compound tenses is formed by the past participle followed by *aru*.

## Example.

<i>Kite gozaimasū.</i>	They have come.
------------------------	-----------------

The verbs *aru*, *arimasū*, *gozarimasū* may also be joined to the stem, as:—

<i>Dochira ye o ide de</i> where go	Where are you going?
<i>gozarimasū ka?</i> is	

§ 100. *Oru, iru*, 'to remain,' 'to dwell.'

With the various tenses of the verbs *oru* (1st. conj.) and *iru* (2nd. conj.) and the past participles of verbs are formed a series of tenses which in some verbs correspond to the compound tenses formed by the verb 'to be' and the present participle of English verbs; in others to the tenses formed by the verb 'to have' and the past participle.

In other words, this combination has sometimes a Perfect, sometimes a Continuative Force.

For instance, *hataraitte oru* means 'he is working' but *kite oru* means not 'he is coming,' but 'he has come.' *Iru* has the same meaning as *oru*. It usually forms a contraction with the verb, thus—*shitteru*, for *shitte iru*, 'I know' lit. 'having learnt, I remain.' The *kite gozarimasū* of the last section is slightly different in meaning from *kite orimasū*. The former might be expanded into 'as they have come, there now are some;' the latter means 'they have come, and still remain.' Naturally the form with *oru* or *iru* is more in use in the case of living beings.

### Examples.

<i>Issaku nen no natsu kara</i>	I have been studying since the
before last year summer from	summer of the year before last.

*keiko shite orimasū.*  
study having made remain

<i>Bakana koto wo itteru.</i>	You are talking nonsense.
foolish thing say remain	

<i>Kono tabi ni ana ga aite</i>	These socks have got holes in
these socks hole opened	them.

*oru.*  
remains

<i>Dete orimasū.</i>	He has gone out.
<i>Tsuite orimasū.</i>	It has arrived.

§ 101. *Naru*, 'to be.'

The verb *naru*, 'to be,' is extremely frequent in books.

In the spoken language it is most usually found in the Conditional Form as an auxiliary joined with the Indicative tenses of verbs. Thus it is common, instead of *ikeba*, 'if he goes,' to say, *iku nareba*, or *iku nara*;\* for *ittareba* 'if he went' or 'had gone,' we may say *itta nareba* or *itta nara*. *Nara* may be used with adjectives in the same way, as *utsukushī nara* 'if pretty,' and is particularly frequent with those uninflected words described in § 97 which are used instead of adjectives. It has been already pointed out that the termination *na* of these words is a contraction for *naru*. *Naredo*, the Concessive Form, is also in use.

In the written and older language the present indicative of this verb was not *naru* but *nari*, and in some phrases this form is retained.

### Example.

<i>Tatoye kuchi yakūsoku nari</i>	Granted that it is only a verbal
suppose mouth promise	promise.
<i>to mo.</i>	

*Naru*, 'to be,' should be distinguished from *naru*, 'to become.' The latter may be generally recognised by its being preceded by *ni* or *to*.

### Examples.

<i>Kirei ni naru.</i>	To become beautiful.
<i>Hito to naru.</i>	To become a man.

§ 102. *Suru*, 'to do.' The conjugation of the irregular verb *suru* is given in § 44, and its use with the stems of verbs to form an emphatic negative has been explained in § 46. But perhaps the most common use of *suru* is to supply the place of verbal inflections in the case of Chinese and other words, which are themselves uninflected.

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\* *Nara* is merely a contraction for *nareba*. It is the *nara* which we have in the well-known phrase *sayō nara*, the literal meaning of which is 'if it be so, = 'good bye.'

## Examples.

<i>fisan suru.</i>	To bring.
<i>Undō suru.</i>	To take exercise.
<i>Sōdan shimashō.</i>	I will consult (about it).
<i>Shimpai suruna.</i>	Don't be anxious.
<i>Yōjin shinai to ikenai.</i>	You must be careful.

For the honorific verb *nasaru*, the polite verb *masū* and the respectful verbs *itasu* and *mōsu*, see chapter XII.

§ 103. *Iu*, 'to say,' a regular verb of the first conjugation. It is used with other verbs in a way which will be understood from the following examples.

<i>Aru to iu to.</i>	If one say that there are, i.e. supposing that there are.
<i>Aru to iyedomo.</i>	Though one say that there are, i.e. granted that there are, although there are.
<i>Iku to iu to.</i>	If we say that we go i.e. if we go.
<i>Tada naku to iu koto</i> simply cry called thing	Who ever heard of anybody crying for nothing?
<i>aru mono ka?</i> is ?	

*Iu* used in this way is often altogether redundant.

§ 104. *Keru*, an old perfect of *kuru*, 'to come,' is much used in the Concessive Form *keredo* with the Indicative Tenses of verbs. In these combinations the meaning of the tense of the principal verb is not lost. *Itta keredo* for example means 'he went, but'—, while if one says *ikedo*, 'though go,' or *ittemo*, 'even having gone,' no particular tense is indicated.

*Keredo* is also used with the Verbal Form of Adjectives, as *nigai keredo*, 'though it is bitter.'

It may be useful to notice here some nouns which for want of a better name may be called Auxiliary Nouns.

§ 105. *Hadzu*. 'necessity,' 'obligation,' is much used to express the idea contained in our auxiliary verbs 'ought,' 'must.'

Examples.

*Kono shina ga makoto ni*      These articles are really cheap.  
this    article            truly

*yasui.*  
is cheap

*Hanahada warui kara, yasui*      They ought to be, for they are  
very            bad            cheap    very bad.

*hadzu da.*  
necessity

*Sakujitsu iku hadzu de*              He ought to have gone yester-  
yesterday    go                            day.  
*arimashita.*  
was

*Danna wa konnichi o ide*            Master ought to come (i.e. is  
master            today                            expected) to-day.

*nasaru hadzu desu.*  
is

*Shirō hadzu wa nai.*              There is no reason why he  
will know                            should know. He can't possibly  
find out.

*Sonna koto wo shiranakatta yo.*    I tell you I knew nothing of the  
such            did not know            kind.

*Shiranai hadzu da.*              How could you know?  
not know    necessity    is

*Sakujitsu sono kane wo*              I was to have been paid that  
yesterday that money            money yesterday.  
*uketoru hadzu deshita.*  
receive necessity    was

*Raigetsu ikubeki hadzu*            He is to go next month.  
next month go ought necessity  
*desu.*  
is

*Iku hadzu* will do as well as, or better than, *ikubeki hadzu* in the last sentence.

§ 106. *Koto*, 'action,' 'thing,' is much used with adjectives and the forms of verbs which are capable of being made



adjectives in a way which will be best understood from a few examples:—

*Iku koto.*

The going.

*Ikanū koto.*

The not going.

*Itta koto.*

The having gone.

*Iku koto wa dekimashō*  
going thing will be possible

Will it be possible to go?

*ka?*

*Ikanū koto wa arumai.*  
not going thing will not be

He will surely go.

*Tōkiō ye itta koto arimasu*  
gone thing is

Has he ever gone to Tokio?

*ka?*  
*?*

*Nippon no sake wo nonda*  
Japanese drunk  
*koto wa nai.*  
thing is not

I have never drunk Japanese sake.

*Noboru koto wa noborare-*  
ascending thing can  
*masu; oriru koto wa*  
ascend coming down  
*mudzukashi.*  
is difficult

So far as getting up is concerned, I can get up; it is the coming down that is difficult.

*Tōkiō ye kita koto wa*  
come thing  
*kimashita.*

He has come to Tokio, so far as that goes.

*Watakushi wa mō nagai koto*  
I long  
*wa arumai.*  
will not be

I don't think I have long to live.

✓ *Rippana hito ni naru to iu*  
splendid become  
*koto wo shōchi shite iru.*  
know

I know that he will turn out a splendid fellow.

In the last sentence, *koto* takes the place of the conjunction 'that.' The *to iu* is superfluous, as it often is in Japanese.

<i>Ichido o me ni kakatta koto</i> once eye hung <i>ga arimasu.</i>	I have once met you.
<i>Mita koto ga nai.</i>	I have never seen.
<i>Miru koto ga dekinai.</i>	I can't see.
<i>A! nemui koto!</i> sleepy	Ah! how sleepy I am!
<i>Wakizashi no koto wo</i> short sword about <i>kikō to omotta.</i> will hear thought	I thought of enquiring about the short swords.
<i>Taikomochi to wa dare no</i> jester who <i>koto da?</i> is	Whom do you mean by 'professional jester?'
<i>Omaye no koto sa.</i>	I mean you.
<i>Wakaranu to wa anata no</i> not understand your <i>koto.</i> thing	Talk of not understanding! it is you who don't understand.
<i>Watakūshi no kita koto wa</i> come	Let your master know that I have come.
<i>danna ye shiraseta o kure.</i> master make known give	
<i>Kono shomotsu no koto wa</i> this book	I heard about this book from Miss O Kiyo.
<i>O Kiyo san kara kikimashita.</i> from heard	

§ 107. *Mono* means 'thing,' but it frequently occurs after verbs in idiomatic expressions to which this meaning affords little clue.

### Examples.

A. <i>Are wa sen ni</i> she before <i>miyenakatta onna da.</i> not seen woman is	A. I never saw that woman before. B. Very likely; considering that she has come this year.
B. <i>Sō d'arō; are wa</i> thus will be she <i>kotoshi kara kitan'da mono.</i> this year from come is thing	

A. *Ano tokoro ye tabako-*  
 that place tobacco  
*ire wo atsurayete oita ;*  
 holder having ordered put  
*are wo totte ki na.*  
 that having taken come  
 B. *Are wa raigetsu jiu ni*  
 that next month

*nichi no yukūsoku da mono wo—*  
 day promise

*Kamau mono ka?*  
 care thing ?

*Komatta mono da.*

*Ikитай mon' desū keredo—*  
 like to go is although

§ 108. *Tokoro*, 'place.'

The ordinary mode of rendering in Japanese the relative clauses of European languages has been already described in § 28, but in order to bring out the relative force more distinctly, the word *tokoro* is sometimes introduced, in imitation of a Chinese idiom. Thus instead of *iku hito*, 'the man who goes,' it is possible to say *iku tokoro no hito*, which means the same thing.

The relative force may be recognized in the following examples :—

*Omaye no kinō hanāshita*  
 you yesterday said  
*tokoro de wa.*  
 place by

By what you said yesterday.

*Kampuku ni tayenai*  
 admiration do not endure  
*tokoro da.*

It is a thing for which I cannot contain my admiration.

*Kōgoro san wa dō suru*  
 how doing  
*tokoro wo mi-nasatta?*  
 place see did

What did you see Mr. Kogoro do?

*Tokoro* after the indicative tenses of verbs has the force of our 'just,' as in the following examples :—

*Anata no uwasa wo shite iru* We were just talking about you.  
report  
*tokoro d'atta.*

*Nan'da ka kore kara yomu* I am just going to read what  
read it is.  
*tokoro da.*

*Tonari no hanashi wo* We are just listening to what  
neighbour talk they are saying next door.  
*kite iru tokoro da.*  
listening

Other examples of *tokoro*.

*Tokoro ga, sono ban ni—* Well then, on that night—  
that night

*Yonde mita tokoro ga—* Upon reading it—  
reading seen place

*Sayō mōshimashita tokoro ga—* On my saying so—

A. *Sazo o yakamashiu goza-* A. I am sure you must have  
surely noisy will  
*rimashitarō.* B. *Yakamashi* been disturbed by our noise. B.  
have been noisy Far from it!  
*dokoro ka?* *hina so "no."*  
place ?

A. *Watakūshi no tokoro ma-* A. Would it be possible for  
my place as  
*de motte kite* you to bring it as far as my  
far as having taken having come place? B. Thank you; we  
*kudasaru koto ga deki-* would do much more than send  
give thing will be pos- it. ('No trouble at all' we  
*maskō ka?* B. *Hei! arigatō* should say.)  
sible ? thank you  
*gozarimasū ; sashi-agemasū*  
send up  
*dokoro de wa gozarimasenū.*  
place it is not

## CHAPTER IX.

### PARTICLES.

§ 109. Particles have very varied uses in Japanese. They serve instead of case and plural terminations, and are also used as prepositions\* and conjunctions.

Many of the particles described in this chapter are really identical with some of the terminations of verbs and adjectives already noticed.

They are mostly found after nouns, but are also used with those parts of the verb and adjective which are nouns in syntax, and a few are joined to verbs in the indicative mood or to adjectives in the verbal form.

For convenience of reference they have been arranged alphabetically.

§ 110. *Dano*. *Dano* is a contraction for *de aru no*. It is used in enumerations, where it is desired to make each thing mentioned as distinct as possible. It is usually translated 'and', but this does not give the full force of this particle. It resembles not a little the alternative form of the verb, and like it is found in pairs.

#### Examples.

<i>Kiō</i>	<i>dano</i>	<i>asu</i>	<i>dano</i>	Saying that they were coming,
to-day		to-morrow		now today, now tomorrow, they
<i>mairu to te,†</i>	<i>kimasenū.</i>			have not come.
come	come not			

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\* As they come after the noun, postpositions would be the more correct term.

† For *to itte*.

<i>Iya dano</i> <i>ō dano to</i> <i>itte,</i> no            yes            saying <i>shinai no desū.</i> not do            s	Saying at one time 'no' at another time 'yes', he nevertheless does not do it.
<i>Ninsoku dano, daiku dano</i> coolie            carpenter <i>yaneya dano yonde,</i> tiler            having called <i>shigoto wo sasemashita.</i> work            caused to do	He sent for coolies, and for carpenters, and for tilers, and set them to work.

§ III. *De*. *De* is a contraction for *nite*. With the various verbs for 'to be', it forms a series of contractions, as *da* for *de aru*, *desū* for *de arimasū*, *deshita* for *de arimashita*, *datta* for *de atta*, *darō* for *de arō* etc. *De wa* is contracted into *ja*.

*De* means 'with,' 'by,' 'by means of,' 'on account of,' 'at,' 'in,' as in the following examples:—

<i>Zōkin de ita wo nugū.</i> floorcloth    board    wipe	To wipe the boards with a cloth.
<i>Oka de iku.</i> land    go	To go by land.
<i>Kawase de kane wo okuru.</i> bill of exchange    money    send.	To send money by means of a bill of exchange.
<i>Wakaranai de komaru.</i> understanding	I am bothered by his not understanding.
<i>Heya wa hanahada fuketsu de komarimasū.</i> room    very    dirty by    am annoyed	It is an annoyance that the room is so dirty.
<i>Gan ichi wa de kare kore iu wake de wa gozaimasen.</i> wildgoose    one    that    say    reason    is not	It is not that it is worth making a fuss about one wild goose.
<i>Yashiki de sodachimashita.</i>	I was brought up in a <i>yashiki</i> .

*Gakkō de sonna koto wa* They know nothing of the kind  
college at such at the college.

*ikkō shiranū.*  
wholly do not know

*Kore de mina desū ka?* Is this all?  
this with all is ?

*Dō iu shidai de?* Under what circumstances?  
what called order

*De* as the sign of the Predicate. When two nouns are joined together by the verb 'to be' (*aru, arimasu, gozarimasu*), the latter affixes *de*.

### Examples.

*Watakushi wa kajiya de* I am the blacksmith.  
blacksmith  
*gozarimasu.*

*Kono mushi wa tombo desu.* This insect is a dragon fly.  
insect dragon fly

*Uso da.* It is a lie.

*Ī ja nai ka?* Is it not good? i.e., are you not satisfied?

*Tōkiō hen no yatsu wa* The Tokio fellows are effemi-  
quarter fellow nate and therefore useless.  
*jiujaku de (atte) ikenai.*  
effeminate not go

*Neruson wa Igirisu no hito* Nelson was an Englishman and  
Nelson Englishman a naval hero.  
*de (atte), kaigun no gōketsu*  
navy hero  
*desu.*  
is

*Kore wa ō hiōban no* He had a great reputation, and  
He great report lived in Aioi St.  
*mono de (atte), Aioi chō ni*  
street  
*orimashita.*  
lived

*De* as the mark of the predicate is much used in forming the compound tenses of verbs and adjectives. See § 99.

*Demo* combines the meaning of *de* with that of *mo* 'even,' 'also.' It may generally be translated 'even'.

*Sayō demo gozai-* That is probably even so, but—  
thus (pred.) even it will  
*mashō ga,—*  
be but

*Demo gozaimashō ga,—* (Same as last.)

*Demo—* Yes, but—

*Sore demo ikenai.* Even so it won't do.  
that with even it can't go

*Ōkata taki ye demo* He has probably gone round to  
probably waterfall to the waterfall. (*Demo* here shows  
*mawatta no de gozarimashō.* that the remark is a mere guess.)  
gone round will be

*Ato demo yoroshī.* It will do afterwards.  
after even is good

*Sore wa kodomo demo wakaru.* Even a child understands that.  
that child even is in-  
telligible

*Fūtotta no demo, yaseta no* Either fat ones or lean ones will  
fat lean do.

*demo yoroshī.*  
is good

*Seiyō no hito demo* He is neither a European nor a  
west ocean man Chinaman.

*Shinajin demo nai.*  
Chinese

In the last sentence we have a combination of *de* as pre-  
dicate and *mo*, repeated with two nouns in the sense of  
'both.'

For *demo* with Interrogative Pronouns see § 26.

§ 112. *Dzutsu*, 'each,' 'every,' 'apiece'.

### Examples.

*Kono kusuri wa ichi nichi* This medicine is taken three  
this medicine one day times every day.  
*sando dzutsu nomu no*  
three times each drink  
*desū.*  
is



<i>Hitori dzutsu hatrima-</i> one person at a time entered <i>shita.</i>	They came in one at a time.
<i>Toshi ni nido gurai dzutsu</i> year twice amount each	Would it not be possible to come to Tokio twice every year?
<i>Tokiō ye dete kuru wake ni wa</i> out come reason	
<i>ikumai ka?</i> will not go?	
<i>Mina ni fūtatsu dzutsu haitte</i> all two each	There are two in each of them.
<i>oru.</i>	

§ 113. *Ga*. *Ga* was originally a possessive particle, and it still retains this force in certain phrases.

### Examples.

<i>Koma-ga take.</i>	Colt's peak (the name of a mountain).
<i>Jiu nen ga aida.</i> ten year space	For the space of ten years. ( <i>jiu nen no aida</i> is equally good and much more common.)
<i>Ore ga me no maye de saye.</i> my eyes before even	Before my very eyes.
<i>Kore ga tame ni.</i>	On this account.
<i>Waga kuni.</i>	One's country.
<i>Waga kiōdai.</i>	One's own brothers and sisters.

It is better not to use *ga* as a possessive particle except in phrases for which there is good precedent.

By the process described in § 65 *ga* has in the modern colloquial come to be chiefly used as the sign of the nominative case. This case is, however, not necessarily accompanied by *ga*. It is omitted when *wa* or *mo* follows the noun and in many other cases, and a noun may be in the nominative case without any particle at all being added. *Ga* is almost always used before the verbs *aru* 'to be,' *dekiru* 'to become,' 'to be made,' and *oru* and *iru* 'to remain.'

Examples of *ga* as sign of the nominative case.

- Kane ga aru ka?*  
money is ? Is there any money? Have you any money?
- Hana ga takaku natta.*  
nose high became He gave himself airs.
- Isogu koto ga aru kara.*  
hurry is because Because there is hurry.
- Sei ga takai hito.*  
stature tall man A man of tall stature.
- Shikata ga nai.*  
do-side is not There is nothing to be done.  
There is no help for it.
- Uso ga arawareta.*  
falsehood has been revealed Your falsehood has been found out.
- Damatte. iru hō ga*  
being silent remain side You had better hold your tongue.
- ii.  
is good.
- Saku ya hitogoroshi ga*  
last night murder There was a murder last night.
- atta.*  
was
- Yūbe ame ga futta.*  
last night rain fell It rained last night.
- Ano sumiya san wa*  
that charcoal-dealer Has that charcoal-dealer a wife?
- o kamisan ga arimasu ka?*  
wife is ?
- Aka ga nijittan aru.*  
red twenty pieces There are twenty pieces of the red.
- Oi-oi o hanashi ga nakaba*  
gradually story middle Now that we are at length getting to the middle of the story,  
*ni narimasu kara, kore kara*  
becomes because this after what remains becomes interesting.  
*ga omoshiroku narimasu.*  
amusing becomes
- O cha ga dekimashita.*  
(hon.) tea is made The tea is ready.
- Hima ga nakatta.*  
leisure was not I had not time.
- Yō ga aru kara, kochi*  
business is because hither Come here; I've something for you to do.
- o ide.*

The noun is often followed by *ga* where we should expect to find an accusative case, as in the following examples.

*Kono imi ga wakarima-* I don't understand the meaning  
this meaning is unintelligi- of this.

*senū.*  
ble

*Hana ga o suki desū ka?* Are you fond of flowers?  
flower like is ?

*Kane ga uketoritai* When you want to receive the  
money desirable to receive money.

*toki wa.*  
time

*Hanshō no oto ga suru.* There is the firebell.  
fire-bell sound does

In the above sentences *imi*, *hana*, *kane*, and *oto* are regarded by the Japanese as the subjects of the verb or adjective which follows.

*Ga*, after those parts of adjectives and verbs which are used as nouns for purposes of syntax, has the same force as when it follows ordinary nouns.

### Examples.

*Iku ga yoroshi.* You had better go.  
the going is good

*Itta ga yok'atta.* He would have done better to  
having gone was good have gone.

*Yenrio sezu ni* You had better make no cere-  
ceremony not doing mony, but speak out frankly.

*uchi-akete hanashita ga*  
frankly the having spoken

*yoroshi.*  
is good

*Ori-ai ga tsukimasenū.* They don't hit it off together.  
bend-meet not hit.

*Sugu ni tsurete* You should have brought him  
at once accompanying here at once.

*kita ga ii.*  
the having come was good.

*O ai ga nakū te yoroshii*      You need not meet him.  
 meet without good  
*gozaimasū.*

*Ga* after a verb in the indicative mood or an adjective in the verbal form may generally be translated by 'but.' Sometimes a pause in speaking is a sufficient equivalent.

## Examples.

*Tori-naosō to omou ga,*      I wish to put it right, but I can't.  
 take will mend think  
*tori-naosenai.*  
 take cannot mend

*Shinsetsu wa arigatai ga,*      You are very kind, but I must  
 kindness thanks positively be going (to an inferior).  
*sehi ikaneba naranai.*  
 positively if not go does not  
 become

*Momen de wa arimasū ga,*      It is true that they are cotton,  
 cotton (pred.) is but they have just been washed  
*aratte shitate-naoshita bakari*  
 washed made up renewed only  
*desū.*  
 are

*Senkoku nani ka miseru*      You said awhile ago that you  
 former hour something show had something to show me—may  
*mona ga aru to osshaimashita*  
 thing is said I look at it here?  
*ga, koko de haiken shittemo*  
 here see having done  
*yoi no de gozarimasū ka?*  
 good is it

*Ame ga ii kagen ni*      If the rain would stop in reason-  
 rain good condition able time, it would be a good  
*yameba, yoroshī ga—*  
 if stop is good thing, but—(I don't expect it will).

After *tokoro, ga* has a somewhat similar force.

*Kiite mita tokoro ga.*      Upon making inquiries—(a  
 having heard seen place pause)

*Tokoro ga* or *daga* (for *de aru ga*) at the beginning of a sentence means 'this being so,' 'upon this,' 'well then.' ✓

§ 114. *Gena* is found after verbs in the sense {it would appear that} 'I am told that,' 'I understand that.'

### Examples.

*Chōman to yara de gozari-* I am told that it is dropsy, if  
dropsy ? is that is the right name.  
*masū gena.*

*Sakujitsu kayerimashita* I understand that he came back  
*gena.* yesterday.

*Sō desū* is commoner in Tokio than *gena*, which is more a Kyoto expression, and has the same meaning. Ex. *Sakujitsu kayerimashita sō desū*, 'I understand that he returned yesterday.'

§ 115. *Ka* asks a question or intimates a doubt. it is very accurately represented by the mark of interrogation.

### Examples.

*Okī fune ka?* Is it a large ship?  
large ship ?

*Watakushi ka?* Is it I?

*Kita ka?* Has he come?

✓ *Ka* between two nouns represents our conjunction 'or.'

### Examples.

*Osaka ka Nagasaki no uchi* He lives in one of the two  
one or places, Osaka or Nagasaki (I  
*ni orimasū.* don't know which).  
other lives

*Ya ka tama ni atatte* He was killed by an arrow or  
arrow bullet striking a bullet.  
*shinimashita.*  
died

*Otoko ka onna ka?* Is it a male or a female?  
man ? woman ?

*Itta ka ikanai ka?* Has he gone, or not?  
has gone ? does not go ?

<i>Sono hon no hiyōshi wa</i>	Is the cover of that book thick
that book cover	or thin ?
<i>atsui ka usui ka ?</i>	
thick thin	

Where the clause begins with another interrogative word, *ka* may be omitted.

### Example.

<i>Dare desū ?</i>	Who is it ?
--------------------	-------------

The Japanese language having no special forms for indirect narration, a question or doubt when repeated in an indirect clause does not change its form as it does in English.

### Examples.

<i>Anata wa miōnichi iyo-iyō</i>	He came to enquire whether
you tomorrow still	you had not changed your mind
<i>o ide nasaru ka to</i>	about going tomorrow.
do you come ? (sign of quotation)	
<i>kiki ni kimashita.</i>	
hear to came	

<i>Mūma ka ushi ka shiranū.</i>	I don't know whether it is a
horse bull	horse or a bull.

<i>Donata ka to omoimashita.</i>	I wondered who it was.
who I thought	

<i>Ikō to omou.</i>	I am thinking of going.
will go think	

<i>Ikō ka to omou.</i>	I think I may perhaps go.
will go ? think	

<i>Man - ichi sō iu koto</i>	It occurred to me whether there
10,000 I so called	might not possibly be something
<i>demo ari wa semai ka to</i>	of that kind.
even be will not do ?	

*omotta.*  
thought

<i>Shijiu hak-ku ni narō</i>	A beggar who one would think
forty eight nine will become	might be perhaps forty eight or
<i>ka to omou kojiki.</i>	forty nine years of age.
think beggar	

<i>Aru ka mo shiremasenū.</i>	There may be some, for aught
are ? even can't know	I know.

For *ka* with Interrogative Pronouns see § 26.

§ 116. *Kara*, (with nouns) 'from,' 'since;' (with verbs) 'because,' 'after.'

### Examples.

#### 1. With nouns.

<i>Konnichi kara.</i>	From today.
<i>Kore kara hachi ri.</i>	Eight ri from here.
<i>Saki kara.</i>	From a while ago.
<i>Doko kara ikimasū ka?</i> where from go ?	By which way do you go?
<i>Nakasendō kara ikimasū.</i>	I am going by the Nakasendo.
<i>Kanada kara seiyō ye</i> from west ocean	I think of going to Europe via Canada.
<i>ikō to zonjimasū.</i> will go think	
<i>Sore kara no koto ni shō</i> that after thing will make	Let us take it after that.
<i>ja nai ka?</i> is not ?	
<i>Kore kara.</i>	Henceforth.
<i>Omote no hō kara irete</i> front side from having let in	Don't let him in by the front.
<i>kureruna.</i> don't give	
<i>Kakushi kara kane wo</i> pocket from money	Taking money from his pocket.
<i>dashite.</i> taking out	
<i>Ima kara sugu ni kayeru.</i> now from immediately return	I am now going straight back again.

#### 2. With Verbs.

##### (a). With Indicatives.

<i>Oyaji ga naku narimashita</i> father not became	My father is dead, so I would ask you for two or three days leave.
<i>kara ni san nichi o itoma</i> because two three day leave	
<i>wo negaimasū.</i> request	

*Daijōbu desū kara, go*      You may make your mind at  
safe      is      because      ease; it is quite safe.

*anshin—*  
easy-mind

*Kono uchi no maye wa*      Remember that I don't allow  
this house      before      jinrikshas to be set down before  
*kuruma wo okasenai kara,*  
jinrikisha      not-let-put because      this house.

*sō omotte iro.*  
so thinking remain

*Ima ni kayeru kara,*      Tell the driver I am going away  
now      go back because      in a moment.  
*giosha ni sō itte o kure.*  
driver      having said      give

In the last two sentences *kara* is used where we might have expected *yo*, the sign of quotation.

*Atsui kara.*

Because it is hot.

(b). With Past Participle.

*Mama demo kutte*      It will do after you have had  
boiled rice even having eaten      your rice (to persons much in-  
*kara yok'arō.*      ferior in rank).  
after will be good

*Mina atsumatte kara*      Won't you wait till they are all  
all having assembled after      assembled before doing it?  
*ni nasaremasenū ka?*  
not do

*Hiru-meshi wo tabete*      I won't go till after I have had  
noon meal having eaten      my midday meal.  
*kara de nakūcha ikimasenū.*  
after if not don't go

§ 117. *Koso* is a very emphatic particle. It formerly had the effect of making the verb or adjective at the end of the sentence be put in the Conditional Base, and rare cases of the application of this rule are still met with.

Examples of *Koso*.

*Omaye koso usotsuki da.*      It is you who are the liar.  
you      liar      are



<i>Yō koso oide nasatta.</i> well come	You are most welcome.
<i>Watakūshi koso go busata—</i> I not-giving news	It is I who have neglected calling on you.
<i>Shinzureba koso, go chiukoku</i> since believe advice	It is just because I believe it, that I offer you advice.
<i>mōshimasū.</i> say (respectful)	
<i>Yoroshi; sore de koso kimi</i> is good that with you	Right! That is like yourself.
<i>da.</i> is	

§ 118. *Made*, from *ma* 'space' and *de* 'with,' means 'to,' 'up to,' 'till,' 'until,' 'as far as,' 'inclusive of.'

### Examples.

<i>Miōnichi made.</i>	Till to-morrow.
<i>Yokohama kara Tōkiō made.</i>	From Yokohama to Tokio.
<i>Hachiōji made donogurai</i> what quantity	How far is it to Hachoji?
<i>aru ?</i>	
<i>Iu made mo nai.</i> saying as far as even is not	It is not worth mentioning.
<i>Miūgonichi made ni</i> day after tomorrow by	It will be finished by the day after tomorrow.
<i>deki-agarimasū.</i> is finished	
<i>Kojiki to made ni natta.</i> beggar as far as became	He fell so low as to become a beggar.
<i>Namaye made</i> name as far as	I even told you my name.
<i>o hanashi mōshita.</i> told	
<i>Konnichi no hito ni made.</i> today man down to	Even down to the men of this day.
<i>Sakuban osoku made</i> last night late until	He had not returned up till late last night.
<i>kayerananda.</i> returned not	

<i>Doko made mo chikara</i>	Exerting one's strength to the
where as far as even strength	very utmost.
<i>wo tsūkushite.</i>	
having exhausted	
<i>Omaye made watashi</i>	Even you join in vexing me.
you inclusive of me	
<i>wo ijimeru.</i>	
vex	

§ 119. *Mo* means 'also,' 'too,' 'even,' and, when repeated with two nouns, 'both.' It is the opposite of *wa*, *wa* meaning 'this, and nothing more,' 'this, if nothing more,' while *mo* implies that some thing else is associated with the noun to which it belongs. These two particles are therefore not found together. The case particles come before *mo*, but when it is used, *ga* (as sign of the nominative) and *wo* are generally omitted.

For *demo* see § 111.

It is the same particle which is used with the concessive form of verbs and with participles.

### Examples.

#### 1. With nouns.

<i>Kono tsubo mo o kai nasare.</i>	Buy this vase too.
this vase buy do	
<i>Inu mo neko mo.</i>	Both dogs and cats.
dog cat	
<i>Ingirisū mo Nippon mo.</i>	Both England and Japan.
<i>Futatsu to mo.</i>	Both of them.
<i>Sō omou mo muri wa nai.</i>	You are not wrong to think so.
so think even wrong is not	
<i>Shiri mo shinai hito no</i>	Sending off a letter to a man
know do not man	she knows nothing of.
<i>tokoro ye tegami wo dashite.</i>	
place letter sending off	

*Omou* and *shiri* in the last two sentences must be taken as nouns.

*Shinkō shinai hito mo aru.* There are some who do not  
belief do not men also are believe.

## 2. With Verbs. ('even').

*Kuru ka mo shiranū.* He may come, for aught I know.  
come ? even don't know

✓ This phrase implies a slight leaning to the opinion that he will come; *kuru ka shiranū* is simply an expression of ignorance.

*Kiō wa mata Hayaji* I don't know whether that  
today again fellow Hayaji may not come again  
*me ga koyō mo* today.  
(contemptuous) will come even  
termination  
*shiranū.*  
can't know

*Tatoye nani to iwō to* No matter what he may say,  
supposing what will say the best plan is to take no notice  
*mo, tori-awanai no ga* of him.  
even take-meet-not  
*ichiban da.*  
no. 1 is

*Mina tabenakū te mo* You need not eat them all.  
all not eating even  
*yoroshī.*  
is good

*Aru keredo mo omaye* I have some, but I won't give  
are although even you you any.  
*ni wa yaranai.*  
to not give

## § 120. *Nagara*, 'whilst.'

### 1. With nouns.

*Kage nagara.* In my inmost heart.  
shade

*Go mendō nagara.* I am sorry to trouble you, but—  
trouble

*Shikkekī nagara.* It is very rude of me, but—  
impolite

*Futatsu nagara.* Both of them. The two of  
two them.

## 2. With Verbs (stem form).

*Utare*            *nagara*, *kanjō*      Going on with his counting all  
being beaten      counting      the time he was being beaten.  
*wo shiite.*  
doing

*Cha wo nomi nagara*            They were chattering over their  
tea      drink whilst      tea.  
*shabette orimashita.*  
chattering      remained

*Kiusoku shi nagara.*            While resting.  
rest      do

*O kotoba o damashi*            Even knowing all the time that  
words (hon.) deceive      your words were deceiving  
*asobasu to shiri nagara mo.*      (highly respectful).  
condescend      know      even

*Osore nagara.*            With all due respect.  
fear

*Habakari nagara.*            With all due respect.  
fear

§ 121. *Ni*. With nouns *ni* usually means 'to,' 'in,'  
'at,' 'into,' 'on.'

## Examples.

*Kiōto ni iku.*            He goes to Kioto.  
to go

*Kiōto ni orimasū.*            He lives in Kioto.

*Uchi ni orimasū.*            He is at home.  
within

*Denshinkyoku ni haitta.*      He went into the telegraph  
telegraph office into entered office.

*Yengawa ni dashite*            Put it out on the verandah.  
verandah on having put out

*oke.*  
put

*Kinji*            *ni mairi-*            I have come to wait at table.  
waiting at table      have  
*mashita.*  
come

*Hito wo baka ni suru.*            To make a fool of a person.  
person      fool into make

Other meanings of *ni*.

*Dare ni kiita?* From whom did you hear it?  
whom from did hear

*Wakai toki, haha ni* Separated from her mother  
young time mother from  
*wakarete.*  
separated

*Toshi ni wa ōki.* He is big for his age.  
year for is big

*Anohito ni medzurashi* It is very unusual for him to be  
that man for rare  
*chikoku desū.*  
late-hour is so late.

*Sore ni sōi nai.* There is no mistake about that.  
that about mistake is not

*Sore ni, mata* And besides, when I went again  
that in addition to again  
*itte mireba—*  
having gone when I saw.

*Bekon ni tamago.* Bacon and eggs.  
bacon in addition to eggs.

*Take ni suzume.* Bamboos and sparrows (as a  
bamboo sparrow subject of a painting).

*Taisetsu na kushi kanzashi* It contained clothing besides  
valuable comb hairpin valuable combs and hairpins.  
*ni irui mo haitte*  
clothing having entered  
*imashita.*  
was

*Yome ni ikitai.* She wants to get married.  
bride as wishes to go

*Ni* is often required in Japanese where there is no preposition in English.

## Examples.

*Isha ni sōdan suru.* To consult a doctor.  
doctor consultation do

*Isha ni mite morau.* To get a doctor to examine  
having seen receive one.

*Yotsu tsuji de*  
four crossroads at  
*basha ni aimashita.*  
carriage met

I met the carriage at the cross-roads.

*Mina ni ichi mai dzutsu*  
all one (flat object) a piece  
*yare.*  
give

Give them all one apiece.

*Shindai - kagiri ni natta.*  
property-limit became

He became bankrupt.

✓ *Fuji san ni nobotta.*  
Fuji M<sup>t</sup> ascended

He ascended M<sup>t</sup> Fuji.

*Tonari ni arimasu.*

It is next door.

*Ni* with nouns often forms Adverbs.

### Examples.

*Makoto ni.*  
truth in

Truly.

*Tashika ni.*  
certainty in

Certainly.

*Dai ichi ni.*  
number one in

Firstly.

*Uye ni.*

Above.

*Mare ni.*

Seldom.

Before passive verbs, *ni* means 'by,' and before causative verbs indicates the person who is caused to perform the action.

### Examples.

*Hiyoko wa karasu ni*  
young chicken crow by  
*torareta.*  
was taken

The chicken was carried off by a crow.

*Nani ka Moriyama ni mo*  
something by too  
*iwareta.*  
was said

He was talked to a little by Moriyama too.

*Niwatori ni ye wo*      Give the fowls their food.  
 fowl      food  
*kuwasero.*  
 make eat

A similar construction is in use with some intransitive verbs.

### Example.

*Kono atsusa ni dōmo*      I am knocked up by this heat.  
 this heat by somehow  
*yowatta.*  
 have become weak

*Ni* may follow those parts of the verb and adjective which are capable of becoming nouns.

#### (a) After Indicatives.

*Tanoshimi ni omoimashita ni.*      Whilst I was looking forward  
 pleasure as thought in      to it with pleasure.

*Ashita tattara*      When it would do quite well if  
 tomorrow if started      you started tomorrow, why insist  
*yok'arō ni naze shiite*      (on going) today?  
 will be good in why persistently  
*konnichi—*  
 today

*Ame ga fureba, nureru to*      When you knew very well that  
 rain if falls get wet      when (or if) it rains, people get  
*iu koto wa shirete*      wet—(why did you go out in it?).  
 called thing      being known  
*iru ni—*  
 is in

*Kike to iu ni—*      When I tell you to listen—(why  
 listen say when      don't you listen?)

#### (b) After Adjectives.

*Atsui ni komaru.*      I am bothered by the heat.  
 being hot by am annoyed

*Kurai no ni, naze chōchin*      When it is so dark, why don't  
 being dark in why lantern      you bring a lantern?  
*wo motte konai?*  
 taking not come

*Yō mo nai ni saki ye.* As I have nothing for you to  
 business not while first do, you may go to bed without  
*nereba yoi.* waiting for me.  
 if go to bed is good

*Ni* is frequently found after *nashi*, the old verbal form of *nai* 'not,' as *yenrio nashi ni* 'without ceremony.' This is an ungrammatical construction but it has the sanction of use.

## (c) After Stems.

*Kimono wo arai ni yatta.* He sent the clothes to be  
 clothes wash sent washed.

*Naoshi ni yatta ka?* Did you send them to be  
 mend sent mended?

*Mi ni itta.* He went to see.

It is not every verb with which this construction is usual or possible.

*O kiki ni iremasū.* I will tell you (very respectful).  
 hearing put in

## (d) After Negative Participles.

(*Gozen no*) *Ato no katadzuke* He went to bed without putting  
 meal after putting away away the (dinner) things.  
*wo sezu ni nete*  
 not doing having gone to bed  
*shimaimashita.*  
 finished.

*Kanjo wo harawazu ni* He never paid the bill after  
 bill not paying all.  
*shimaimashita.*  
 finished.

§ 122. *No* 'of' is the ordinary sign of the possessive case.

## Examples.

*Hito no ashi.* A man's leg.

*Hako no kagi.* The key of the box.

*Omaye no kimono.* Your clothes.



*Ima no (itta koto) wa*      What I said just now was a  
now of said thing      joke, I tell you.

*jōdan desū yo.*  
joke is (emph. part).

*Sei no takai heitai.*      A tall soldier.  
growth of high soldier

*Yama no ōi kuni.*      A mountainous country.  
mountain numerous country

*Hi no aru uchi ni.*      While there is still daylight.  
sun's being within

*Rondon kara no dempō.*      A telegram from London.  
London from telegram.

*Kin no kahei.*      Gold coins.

*Miya no shita ni*      There are two inns below the  
Shinto temple of below  
*yadoya ga niken aru.*  
inn two there are.

*Yane no uye kara tonde*      It flew away over the roof.  
roof of above from flying  
*itte shimatta.*  
going finished

*Me no mae de.*      Before my eyes.  
eye of before at

*No* joins two words which relate to the same person or thing.

*Dokushin no watakushi.*      I, who am a single man.  
single body

*Sagami no kuni.*      The province of Sagami.

*Mekura no kojiki.*      A blind beggar.  
eye-dark of beggar.

*Bettō no Tsunekichi.*      The horse boy Tsunekichi.

*Sugu ni koi to no*      A message that he was to come  
at once come  
*kotodzuke.*  
message

*No* is sometimes used like *dano* (which is=*da+no*) in enumerations. Here it may be rendered 'and' or 'or.'

*Muko no yōshi no* Even if I asked for a thing so far  
 son-in-law adopted son above my station as to become  
*to sonna mi ni sugita* your son-in-law or your adopted  
 such person exceeding son, my request could not be  
*koto wa negatte mo* thing having requested even granted.  
*kanaimasenū.*  
 cannot be granted

*Moto yori ixon no* Of course there is no difference  
 origin from difference of of opinion or anything of that  
 opinion kind.  
*nan'no to iu wake wa* anything called reason  
*nai.*  
 is not

## No with numerals.

*Mitsu no hako.* Three boxes.

*Sannin no dorobō.* Three thieves.

No after adjectives may very often be taken as equal to *mono* 'thing' and translated by 'one.'

*Ito no futoi no wo motte* Bring me a stout piece of  
 thread thick taking thread.  
*koi.*  
 come

*Kore! nibui no bakari aru;* Look here! there are only blunt  
 this blunt only are ones. Are there no sharp ones?  
*togatta no ga arimasenū ka?*  
 sharp are not ?

*Ichiban yasui no no nedan.* The price of the cheapest ones.  
 no. 1 cheap price

*Omaye wa warui no ni* You were certainly to blame.  
 you bad  
*chigai nai.*  
 mistake

In the following examples *no ni* may be rendered 'whilst.'

*Ka ga ōi no* With such a lot of mosquitoes  
 mosquitoes numerous about, why did you not put up the  
*ni naze kaya wo* whilst why mosquito net  
 mosquito net ?  
*tsutte okanai?*  
 having hung not put

*Kiō wa Doyōbi de nai no*      How is it you have come to-  
 today      Saturday      not      day? It is not Saturday.  
*ni dōshite o ide*  
 whilst how having done      come  
*nasatta ?*  
 did

## No with verbs.

*Keisatsusho ye*      Because it is too much trouble  
 police station to      to go with you to the police  
*tsurete iku no wa mendō*      station.  
 accompany going      trouble  
*da kara.*  
 is because

*Kō kaite arimasu no wo*      Seeing what was thus written.  
 thus written      is  
*mite.*  
 seeing

*Omaye ga kowashita no ka ?*      Is it of your breaking? Was it  
 you      broke      ?      you who broke it?

*Kowashita no wa watakushi*      It was not I who broke it.  
 broke      I  
*de gozarimasen.*  
 is not

*Kowasu no wo mita yo.*      I tell you I saw you break it.  
 break      saw

*Hisashi koto yenzetsu ga*      There have been no speeches  
 long      thing      speech  
*nakatta no ni, kiō wa*      for a long time but one or two  
 was not      whilst      to day      clever speakers' names appear (on  
*ichi ni nin no jōzu no*      the list for) today.  
 one two men      clever  
*namaye ga miyuru.*  
 names      are visible

*Watakushi wa ima mita*      When I looked just now, there  
 I      now      looked  
*no ni nani mo inai.*      was nothing there.  
 when something      is not

*Doko ye o ide nasatta*      Where can he have gone to?  
 where to      go      did      He was here till a moment ago.  
*no deshō ? Ima made koko*  
 will be      now      until here  
*ni o ide nasatta no ni.*

§ 123. *Ra* is a plural particle.

With adverbs of place *ra* adds vagueness to their meaning like the English 'abouts' in the same position. *Koko*, for example, means 'here,' *kokora* 'hereabouts.'

When it is wished to show respect *ra* is not used with nouns or pronouns, but *dachi* or *gata*.

### Examples.

<i>Sōzōshi</i>	<i>yatsu</i>	<i>ra</i>	<i>da!</i>	What a noisy lot of fellows!	
noisy	fellow (plural)	is			
<i>Sore</i>	<i>ra</i>	<i>no</i>	<i>koto</i>	<i>wo</i>	I heard about ( <i>koto</i> ) those
that (plural)	thing				things from my son.
<i>segare</i>	<i>kara</i>	<i>kikimashita.</i>			
son	from	heard			
<i>Go</i>	<i>riokwan</i>	<i>wa</i>		Whereabouts are your lodg-	
	travel-residence			ings?	
<i>dochira</i>	<i>desū?</i>				
whereabouts	is				

§ 124. *Sa* is found after nouns at the end of a sentence, where it has the same meaning as *da* 'is,' but is more emphatic.

### Examples.

<i>Ayashimu</i>	<i>ni</i>	<i>taranū</i>	There is not enough reason for
think strange	is not enough		thinking it strange.
<i>wake</i>	<i>sa.</i>		
reason is			
<i>Go</i>	<i>sōdan</i>	<i>mōsu</i>	I intend to consult you.
	consultation	do	
<i>tsumori</i>	<i>sa.</i>		
intention is			
<i>Yō</i>	<i>ga aru to sa.</i>		He says there is something for
business	is		you to do.
<i>Sugu</i>	<i>ni</i>	<i>tonde</i>	<i>iku</i>
at once	flying	go	<i>no</i>
			I tell you it is said that it goes
<i>desū to sa.</i>			flying off at once.
is			

*Are sa.*  
it is

(A phrase used as the equivalent of our 'I say' in calling one's attention or by way of remonstrance.)

*Sayō sa.*  
thus is

Yes.

§ 125. *Saye* after nouns or the stems of verbs means 'only.'

### Examples.

*Danna saye yoroshikereba,*  
master only if is good  
*watakūshi wa dōdemo*  
I anyhow  
*yoroshiu gozarimasū.*  
good is

If my master is only satisfied,  
I don't mind.

*Yūdachi no maye ni*  
shower only before  
*dekakete saye ireba.*  
having gone out if remain

If they have only started before  
the shower.

*Jibun ga hōritsu wo okashi*  
self law break  
*saye senya (for seneba)*  
only if not do  
*nani mo junsu no kowai*  
anything police afraid  
*koto wa nai hadzu sa.*  
thing not necessity

For my own part, so long as I  
don't break the law, there is no  
reason why I should be the least  
afraid of the police.

*De* sometimes comes between the noun and *saye*. It adds nothing to the meaning.

*Sempō de saye go shōchi*  
other party consent  
*de gozarimasū nara.*  
is if

If the other party only agrees.

*Chikūshō de saye mo on wo*  
beast favour  
*shiru.*  
know

The very beasts have a sense  
of gratitude.

§ 126. *Shi* is used with verbs in the indicative mood as a conjunction. It may be rendered 'and,' 'and also,' 'not only—but,' 'and so.'

## Examples.

*Michi mo yohodo aru shi,* As you have a long way to go,  
 way much is and besides it has got late, you  
*osoku natteru kara,* had better stay here for one night,  
 late has become because and start tomorrow.  
*hito ban koko ni tomatte,*  
 one night here having stayed  
*ashita tattara yok'arō.*  
 tomorrow if started will be good

*Tōi michi demo ari wa* Not only is it no great way off,  
 distant way even be but if you cross the bridge, there  
*shimai shi, hashi wo* it is before your nose.  
 will not do bridge  
*watareba tsui hana no*  
 if cross casually nose  
*saki.*  
 before

*Soto wo arukeba ashi ga* If I go out, my legs get tired,  
 outside if walk leg and if I stay at home I feel bored,  
*kutabireru shi, uchi ni* so that really—  
 get tired at home  
*oreba taikutsu suru shi,*  
 if remain ennui do  
*jitsu ni dōmo—*  
 truly somehow

*Sewashī hi mo aru shi;* I have busy days and days of  
 busy day leisure.  
*hima na hi mo aru.*  
 leisure day

§ 127. *Shiu* is a moderately respectful plural particle.  
 It is comparatively little used.

## Examples.

<i>Tomodachi shiu.</i>	Friends.
<i>Kodomo shiu.</i>	Children.
<i>Danna shiu.</i>	Masters.

§ 128. *Tachi* or *dachi* is also a respectful plural particle.

## Examples.

*Ima no fujin dachi ga* When we consider the pursuit  
 now lady (plur.) of learning by the ladies of the  
*gakumon wo shite iru no* present time.  
 learning doing remain  
*wo miru to.*  
 see if

*Mō kimi tachi wa meshi* Have you gentlemen got to the  
 already you rice rice (the last part of a meal)?  
*ka?*

§ 129. *To*. *To* between two nouns means 'and.' It is sometimes repeated after the second.

## Examples.

*Watakushi to omaye wa* When you and I came from our  
 I and you province.  
*kuni kara kita toki.*  
 province from came time

*Temaye no okubiō to* Putting in the background your  
 you cowardice cowardice and ignorance.  
*mugaku to wo tana ni*  
 ignorance shelf to  
*agete.*  
 raising

*Uchi no inu to dokka no* Our dog and another one have  
 home dog somewhere killed my aunt's much-prized  
*inu to ga oba san no daijina* pigeon.  
 dog aunt's much-prized  
*hato wo koroshita.*  
 pigeon killed

Note that in the last sentence the whole phrase *uchi no inu to dokka no inu to* is the subject of the sentence and therefore takes *ga* after it as the sign of the nominative case.

*Hone to kawa to ni natta.* He has become skin and bone.  
 bone skin has become

Other uses of *to* with nouns.

*Shina-jin to kenkwa wo* He had a quarrel with a China-  
 China man with quarrel man.  
*shita.*  
 did

*Kinō katta tammono* They are the same as the piece  
 yesterday bought piece goods goods I bought yesterday.  
*to onaji mono desū.*  
 as same thing is

*Sakujitsu katta kanakin* They are different from the  
 yesterday bought shirtings shirtings I bought yesterday.  
*to chigaimasū.*  
 from differs.

*Kono hito to issho* Go along with this man.  
 this man with same place  
*ni ike.*  
 go

*Are wo tōzoku to shite* If we look on him as a robber.  
 him robber having made  
*miru toki wa.*  
 see time

*Riōnin to mo.* Both of them.  
 two men and even

*Ittō shokikan to (or ni)* He has been made First  
 first class secretary Secretary.  
*narimashita.*  
 has become

*To* with some uninflected words is used to form adverbs.

*Shikkari to.* Firmly.  
*Totsuzen to.* Suddenly.  
*Pon to.* With a bang.  
*Bara bara to.* With a rattling noise.

Onomatopoeic words like the two last examples are exceedingly common in Japanese, but they are rather inelegant.

*To* with nouns sometimes corresponds to the inverted commas used as a sign of quotation.

*Urashiwo to ka iu tokoro.* A place called, if I remember  
 Vladivostock ? right, 'Vladivostock.'



*O namaye wa nan' to iu?*      What is your name?  
 name      what      say

*Watakushi wa Denkichī to*      My name is 'Denkichī.'

I  
*mōshimasu.*  
 call

*Hontō to mo (itte yoroshī).*      To be sure it is true.  
 truth      even saying      is good

With verbs, *to* (like our conjunction 'that') is the sign of quotation\* or of indirect statement generally, and is used after such verbs as 'to say,' 'to think,' 'to promise,' 'to advise,' etc. etc. It must not be omitted as 'that' often is in English. It must sometimes be rendered by 'to.'

*Seri-uri ga mō shimai ni*      He said that the auction was  
 auction      already      finish      over.  
*natta to iimashita.*  
 became      said

*Ike to iu no da.*      I tell you to go away.  
 go (imp.)      say      is

*Nan'da to ye?*      What is it you say it is?  
 what is it

*Koko de awō to wa*      I did not expect to meet you  
 here      will meet      here.  
*omowananda.*  
 did not think

*Utō to shita.*      He made to strike him.  
 will strike      did

When *to* is used, there is often an ellipsis of some part of one of the verbs *iu* 'to say,' *miru* 'to see,' *omou* 'to think,' *suru* 'to do,' *kiku* 'to hear.'

*Anata ni sōdan*      I came to consult with you.  
 you with consultation  
*(shō) to (omotte) kimashita.*  
 will do      thinking      came

\* I am inclined to think that *to* is identical with the root *so* of *sore* 'that,' and that from a demonstrative, this particle has become a conjunction, just like its English equivalent. In the phrases *to kaku*, *to mo kaku mo*, its original demonstrative force is retained.

*Kōbu*        *ye*        *niugaku*        I think he said he was going to  
engineering        matriculation        matriculate in Engineering.

(*suru*) *to ka itta.*  
do        ? said

*Yō gozarimasū to (itte)*        To be sure I will.  
good        is        that        said

*mo (yoroshī).*  
even is good

*Arimasū to mo.*        To be sure there are.

The ordinary force of *to mo* after verbs is 'though,'  
'even though.'

*Nani ni tsukai-harawareru*        You can spend the money on  
what for spend be paid        whatever you please.

*to mo omaye no katte da.*  
even your        convenience is

In the language of the lower classes, *to* is often contracted with the verbs *iu* and *aru* following.

*Ikettara, (for ike to*        Why don't you go when I tell  
go (imp.)        you?

*ittara)*        *ikanai ka?*  
when I said        not go ?

*Shiranai tte (for to itte)*        When I tell you I don't know.  
not know

*iu ni.*  
saying in

*Na wo iye tatte (for*        You ask me to tell you his name,  
name say (imp.)        but there is no such person.

*to atte) sonna hito wa*  
being such person  
*arimasenā.*  
is not

*Hongō ye hiki-koshi nasatta*        By the help of a statement that  
remove did        you had removed to Hongo, I  
*tende*        (for to *iu no de*),        found you out with difficulty.  
by-its-being-said-that

*yū-yū no koto de shiremashita.*  
hardly thing by found out.

<i>Mekura tā</i> (for <i>to wa</i> , which blind	Whom do you call blind?
again is for <i>to iu wa</i> ) <i>dare no</i> who of	
<i>koto da?</i> thing is	

*Tegami ga nai teba*                      Have not I told you there is no  
letter                      is not                      letter ?  
(for *to ieba*).  
if I say

*To* after verbs must sometimes be translated 'if' or 'when.'

*Gudzu gudzu suru to, tochiu* If you loiter, it will be dark  
loitering do if way before you get there.

*de hi ga kureru yo.*  
on sun goes down

*Yoku-jitsu ni*      *naru to.*      When    the    following    day  
next day      become when    arrived.

*Sono toki no koto wo*                      When I think of that time.  
that time                      thing  
*omou to.*  
think

*Kuru to sugu ni.* As soon as he comes (or came).  
come when at once

§ 130. *Wa* is a distinctive or separative particle. It has the force of isolating or singling out one object from among a number, of opposing one thing to another, or of limiting a statement strictly to the word which *wa* follows. Thus *kore wa* may mean 'this one out of a number,' 'this one not that one,' 'this one and nothing else,' 'this one at least.'

*Wa* is often found with the subject of a sentence, but it must not be taken for the sign of the nominative case. It is also found combined with the locative particles *ni* and *de*, and even after *wo* the sign of the accusative case, when it takes the *nigori* and becomes *ba*.

The French *quant à* is perhaps the nearest equivalent to *wa*, but in European languages the same idea is usually expressed, not by a separate word, but by means of a greater emphasis on the noun. *Wa* has frequently very little meaning, and its presence or absence is often immaterial. *Wa* may be used after those parts of the verb or adjective which are nouns in syntax.

- |   |  |
|---|--|
| <i>Shiroi koto wa shiroi.</i>                           | <i>So far as whiteness goes, it is white.</i>  |
| <i>Are wa warui; kore wa</i><br>that is bad this        | <i>That is bad, this is good.</i>  |
| <i>yoroshi.</i><br>is good                              |  |
| <i>Kore de wa ikenai.</i><br>this with cannot go        | <i>This won't do.</i>  |
| <i>Watakūshi no kuni ni wa</i><br>my. country           | <i>There are no earthquakes in my country.</i>   |
| <i>jishin ga nai.</i><br>earthquake is not              |  |
| <i>Konda wa sonna wake ja</i><br>this time such reason  | <i>This time, there will be nothing of that kind.</i>  |
| <i>(for de wa) nai.</i><br>is not                       |  |
| <i>Dō shitemo san-</i><br>how having done even three    | <i>No matter what you do, I think it will take at least three nights.</i>  |
| <i>ya wa kakaru d'arō.</i><br>nights belong will be     |  |
| <i>Hako no uchi ni arimashita</i><br>box inside was     | <i>I brought all that were in the box. (The <i>wa</i> implies that there were, or may have been, others not in the box.)</i> |
| <i>no wa mina motte mairi-</i><br>all having taken came |  |
| <i>mashita.</i>   |  |
| <i>Tōkaidō no ninsoku wa</i><br>coolie                  | <i>The Tokaido coolies are called kumosūke.</i>  |
| <i>kumosūke to iu.</i><br>call                          |  |
| <i>Kono sakana wa takai ka?</i><br>this fish dear ?     | <i>Is this fish dear ?</i>   |

*Hito no mono wa waga mono ;*      What is other people's is mine,  
 man thing      my thing      but what is mine is not other  
*waga mono wa hito no mono*      people's.  
*de wa nai.*  
    is not

*Taisa to natte*      Ever since he became a colonel.  
 colonel having become      (The *wa* hints a contrast with the  
*iru kara wa.*      time before he became a colonel.)  
 remain since

*Watakushi no bunko ni akai*      There is a red visiting card in  
 my desk red      my desk: bring it to me. (The *ba*  
*na-fuda ichimai aru: sore wa*      shows that the card is to be singled  
 name card one is that      out among the other things in the  
*ba totte koi.*      desk.)  
                                  having taken come

*Saiwai na koto ni wa.*      Fortunately.  
 fortunate thing in

*Kawagishi no denakatta wa*      What a pity Kawagishi was not  
    not come out      present !  
*sannen d'atta.*  
 disappointment was

*Narubeku wa.*      If possible.  
 become could

*Kaigun ni irai shinakū*      We must rely upon the Navy.  
 navy reliance not doing  
*te wa naranū.*  
 in case does not become

*Watakushi no sōsō ataru ka*      I don't know whether my idea  
 my idea hit ?      is correct, or not.  
*ataranai ka wa (or wo) shiranū.*  
 not hit

*Wa* without any apparent meaning at the end of a sentence has been already adverted to in § 65. The Kioto terminations *wai na*, *wa na* suggest that the verb *naru* 'to be' must be supplied in this case, as *mada o kawo ni sūkoshi mo demasenū wa (naru)*, lit. 'not yet coming out in the least on your face is (a fact),' 'it does not yet show on your face in the least.'

An interrogative is often understood after *wa*.

*O atsuraye wa (nani de* What do you order, Sir ?  
(hon.) order what  
*gozarimasū*) ?  
is

*Ato wa ?* (What is) the next (course) ?  
next

*Denkichi san ! annaija wa ?* Mr. Denkichi ! what about  
guide the guide ?

*Shikkei nagara, o* Excuse me, but what is your  
impolite whilst (hon.) name ?  
*namaye wa ?*  
name

In the common language of Tokio *wa* often suffers change or contraction. Thus for *ari wa shinai ka*, we have *ari ya shinai ka*, for *sore wa*, *sore ya* or *sorya*, for *nanzo wa*, *nanzā*, for *kore wa*, *korā*, for *koto wa*, *kotā*, etc.

§ 131. *Wo* is the sign of the accusative case. But a noun in the accusative case does not necessarily take *wo* after it. The accusative case governed by a preposition does not take *wo*, which is often omitted before *suru* or *itasu* 'to do' and in other cases.

*Daiku wa dai wo tsūkuru.* The carpenter makes a table.  
carpenter table makes

*Ane no yensho to yara* I should like my elder sister's  
elder sister love letter ? love letter, if that is what you  
*wo watakūshi made kayeshite* call it, to be returned to me.  
me to return  
*moraitai.*  
wish to receive

*Umejirō san no koto bakari* He thinks of nothing but Ume-  
thing only jiro. (Note the position of *wo*.)  
*wo ki ni kakete iru.*  
mind having hung remain

*Kamin shite kudasare.* Please have patience with me.  
patience having done give (Note the absence of *wo* after  
*kamin*.)

*Sazawa wo watakushi da to*      He thought Sazawa was I.

**I**

**omotta.**

**thought**

*Wo* is often found where we use a preposition in English.

*Ive wo demashita.*

house from went out

**He left his house.**

*Kuruma wo orite.*

jinrikisha from having got down

### Getting out of the jinrikisha.

*Senyen no kane wo*

1000 yen      money of

He was robbed of one thousand yen.

*torarcta.*

was robbed

*Konzatsu wo hanareta tokoro.*

**turmoil from removed place**

**A place removed from turmoil.**

For *mono* *wo* see *mono*, § 107. In the following sentence *wo* has a somewhat similar meaning:—

*Taikō ni mo naru tokoro*  
expulsion even become place

e   *atta*   *wo*   *dare*   *ka*

It had gone so far that he was on the point of being expelled

*de* *atta* *wo*, *dare* *ka*

was whereas somebody

from college, when by somebody's good offices—

*shiinsen*      *shite—*

good offices having done

But *ga* is commoner than *wo* in this construction.

§ 132. *Ya*. *Ya* oscillates in meaning between the two signs ‘?’ and ‘!,’ being sometimes expressive of doubt, and at others a mere exclamation.

**After nouns it is used ;—**

1. As a Vocative termination.

*Take ya!*

**Take!**

2. With the meaning 'or.'

***Nido ya sando.***

twice      three times

**Two or three times.**

*Koto ya samisen wa tai-*

Jap. harp      guitar      pretty-

A moderate degree of proficiency on the *koto* or *samisen*.

tei de wa ii.

nearly with is good

is sufficient.

## With Verbs.

*Kuu ya kuwazu no mi.*      A person with precarious means  
eat or not eat    body    of subsistence.

*Anata no basha wa miyuru*    The moment your carriage  
your carriage is visible    comes in sight.

*ya inaya.*  
? not?

The last idiom is rather bookish.

*Ikō ya!*      Let us go!  
will go

For *ya* as a corruption of *wa*, see above, § 130.

§ 133. *Yara*. *Yara* is a contraction for *ya* (see previous section) and *aran*, the old future of *aru*, 'to be.' It expresses uncertainty.

*Doko ni orimasu yara*    I don't know where he lives.  
where    lives    ?  
*watakushi ni wa wakarimasen.*  
me    to    is not known

*Doko ye itta yara.*      I wonder where he has gone.

The last sentence is left incomplete in the Japanese version. Some such phrase as the concluding words of the previous example is to be supplied.

*Amakao to yara ye o ide ni*    The year after you went to  
Macao    to    went    Macao, if that is the right name  
*narimashita yoku nen.*    of the place.  
(respectful) next year

*Tanoji tara (for to yara) iu*    A singing-girl called Tanoji, if  
*geisha.*    I remember rightly.

*Dare yara ga itta koto.*    Something somebody said.  
who    said thing

§ 134. *Ye*, 'towards,' 'to.' The *y* in this particle is pronounced very lightly, and perhaps the student's safest plan is to omit it altogether, as many Japanese do.

*Itsu o kuni ye o kaeri*    When do you return to your  
when country to return    country?  
*nasaru ka?*  
do    ?



*Tabi ye tatsu no wo* He put off starting on his  
 journey starting journey.  
*nobashita.*  
 put off

*Watakūshi no yado ye o* Stay for the night in my  
 my lodging in lodgings.  
*tomari nasare.*  
 stay do

*Achira ye mate.* Wait there.

*Ye* in the last two sentences seems to mean 'at' or 'in,' but perhaps *o ide nasatte* or *itte* is to be supplied after it.

There is a *ye* (or *e*) which is a mere interjection something like our 'eh?,' and must be distinguished from *ye* 'towards.'

§ 135. *Yo*. *Yo* is used with nouns in the vocative case, but it is something more than a mere vocative particle. It is emphatic, and implies pleading, remonstrance, appeal or warning. Indeed it often stands quite by itself as an exclamation with this force. It is difficult to render *yo* by any English word, but 'I tell you,' will sometimes translate it pretty accurately. In the Kioto dialect *yo* is used with the roots of verbs of the second conjugation to form the imperative mood. Thus for *tabero*, the Kioto people say *tabeyo*. In the Tokio dialect, *yo* with the imperative is not a mere termination, but has the emphatic force described above. It is a favourite particle with women.

*Okka san yo.* Mother!  
 mother

*O cha yo! o yukata yo!* Some tea! a bath gown! (for  
 tea bath gown a guest).

*Abunai yo.* It is dangerous, I tell you.  
 is dangerous

*Shiranai yo.* I tell you I don't know.

*O ide yo.* Do come.  
*O agari nasai* (for *nasare*) *yo.* Do come in.  
 come up do

§ 136. *Yori*, 'from,' 'since,' 'than.'

## Examples.

*Kore yori hachi ri.* Eight ri from here.  
 this from eight

*Konaida yori biōki* For some days past I have been  
 some days ago from illness prevented by illness from going to  
*de shukkin* office.  
 owing to going to office  
*itashimasenū.*  
 do not

*Mōshi-agemashita nedan yori* I can't let you have them for  
 stated price than less than I said.  
*shita de wa sashi-agerarare-*  
 low with offer can  
*masenū.*  
 not

*Omotta yori yasui.* It is cheaper than I thought.  
 thought cheap

*Watakushi yori hoka ni* Nobody knows but me.  
 me than other  
*shiru hito wa nashi.*  
 know man is not

*Itsumo yori kenkō desū.* He is in stronger health than  
 ever than robust is usual.

*Seppuku suru yori hoka ni* There is nothing left for it but  
 harakiri do than other to commit harakiri.  
*shikata ga nai.*  
 do-side is not

A. *Ō! Fuku ka? dō* A. Hilloa! is that Fuku?  
 Hilloa! how What became of you? B. Or  
*shita? B. Ore yori wa omaye* rather what became of you?  
 did me than you  
*san dō shita?*  
 how did

§ 137. *Zo* is a very emphatic particle.

## Examples.

*Keshite uchi ye irete*      You must positively not allow  
positively house into admit him into the house.

*wa naranai zo.*  
in case not become

*Kataku ii-tsüketa zo.*      You have my strict orders.  
hard ordered

*Kita zo.*      Here he is !  
has come

*Kiku hodo no mono wa*      I tell you there is nothing  
hear quantity thing worth listening to.

*nai ze (for zo ye).*  
is not

## CHAPTER X.

### ADVERBS, PREPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

#### ADVERBS.

§ 138. The true adverb is in Japanese the form of the adjective ending in the syllable *ku*: as *hayaku*, 'quickly;' *atarashiku*, 'newly;' *yoku*, 'well.'\* See § 82. Many words used as adverbs are really nouns or nouns followed by particles, as *ashita*, 'tomorrow;' *sakini*, 'before;' *bakani*, 'foolishly;' *suguni*, 'at once;' or participles of verbs, as *subete*, 'generally;' *semete*, 'at least;' *nokorazu*, 'without exception.'

The present indicative of verbs is sometimes reduplicated to form an adverb, as *miru-miru*, 'à vue d'oeil', *yuku-yuku*, 'as one goes along.'

§ 139. The following list contains some of the most commonly used adverbs :—

#### ADVERBS OF TIME.

<i>Mō</i> , already.	<i>Mada</i> , not yet.
<i>Itsu</i> , when (interrogative).	<i>Itsudemo</i> , always.
<i>Toki</i> , ditto. (relative).	<i>Yikini</i> , soon.
<i>Miōnichi</i> , to-morrow.	<i>Mettani</i> , (with neg.) seldom.
<i>Ashita</i> , ditto.	<i>Tadaima</i> , immediately.
<i>Konnichi</i> , to-day.	<i>Mōhaya</i> , already.
<i>Kiō</i> , ditto.	<i>Sudeni</i> , ditto.

---

\* Also contracted into *hayō*, *atarashiu*, *yō*.

## ADVERBS OF TIME.

<i>Sakujitsū</i> , yesterday.	<i>Tabi tabi</i> , several times.
<i>Kinō</i> , ditto.	<i>Ichī do</i> or <i>hito tabi</i> , once.
<i>Sendatte</i> , some days ago.	<i>Ni do</i> or <i>fūta tabi</i> , twice.
<i>Nochihodo</i> , by and by.	&c. &c.

## ADVERBS OF PLACE.\*

<i>Koko</i> , here.	<i>Dochira</i> , where, whither.
<i>Kokoni</i> , here.	<i>Sochi</i> , there, thither.
<i>Doko</i> , where.	<i>Sochira</i> , there, thither.
<i>Dokoni</i> , where.	<i>Achi</i> , there, thither.
<i>Soko</i> , there.	<i>Achira</i> , there, thither.
<i>Sokoni</i> , there.	<i>Sakini</i> , before.
<i>Asūko</i> , there.	<i>Atode</i> , behind.
<i>Asūkoni</i> , there.	<i>Sakasama</i> , upside down.
<i>Kochi</i> , here, hither.	<i>Yokoni</i> , across.
<i>Kochira</i> , here, hither.	<i>Uyeni</i> , above.
<i>Dochi</i> , where, whither.	<i>Shitani</i> , below.

## ADVERBS OF MANNER.

<i>Dō</i> , how.	<i>Dōmo</i> , howsoever.
<i>Ikaga</i> , how.	<i>Hanahada</i> , very.
<i>Kō</i> , in this way.	<i>Naze</i> , why.
<i>Kayōni</i> , in this way.	<i>Zehi</i> , positively.
<i>Sō</i> , in that way.	<i>Jōzu ni</i> , cleverly.
<i>Sayōni</i> , in that way.	<i>Yoku</i> , well.

## ADVERBS OF QUANTITY.

<i>Takusan</i> , <i>taisō</i> , much.	<i>Bakari</i> , only.
<i>Donokurai</i> , how much.	<i>Ikura</i> , how much.
<i>Jiubun</i> , enough.	<i>Motto</i> , more.
<i>Sūkoshi</i> , little.	<i>Amari</i> or <i>Yokeini</i> } too much.
<i>Ikutsū</i> , how many.	

\* See also §§ 18 to 24.

## ADVERBS OF AFFIRMATION AND NEGATION.

*He*, or *hai*, yes.

*Iye*, no.

*Mottomo*, right!

*He* or *hai* must not be understood in too strict a sense. It is often nothing more than a polite expression of attention to what is being said. The true mode of expressing affirmation is to repeat the verb of the clause referred to.

A negative answer to a question may be expressed in a similar manner. *He* and *hai* are more used in answer to commands than to questions.

## Examples.

<i>Mō kimashita ka?</i>	Has he come yet?
<i>Kimashita.</i>	Yes, he has come.
<i>Miōnichi tsugō wa</i> tomorrow convenience	Is it convenient tomorrow?
<i>yoroshi ka?</i> is good	
<i>Sayō desū</i> or <i>He, sayō desū.</i>	Yes, it is.
<i>He, sayō de gozaimasenū.</i>	No, it is not.

§ 140. Onomatopoeic Adverbs are common in Japanese but most of them are somewhat vulgar. They are often followed by the particle *to*.

## Examples.

<i>Gata gata.</i>	of a rattling noise.
<i>Butsu butsu.</i>	grumblingly.
<i>Potsuri-potsuri.</i>	of the 'spitting' of rain.
<i>Domburi to.</i>	of falling with a 'flop.'

The adverb invariably precedes the word which it qualifies.

## PREPOSITIONS.

§ 141. The Preposition should in Japanese be called the Postposition, as it always follows the noun. The prepositions have been treated of in the Chapter on Particles.

The English prepositions must often be rendered in Japanese by different parts of speech. Thus, for 'between,' we have *no aida ni*, lit. 'in the space of;' for 'beside' we must say *no soba ni*, lit. 'at the side of;' for 'over,' *koyete*, the past participle of *koyeru*, 'to cross.'

## CONJUNCTIONS.

§ 142. Conjunctions in English are variously rendered in Japanese by Particles, Verbal or Adjectival terminations etc. Some have been already noticed under the head of Particles, and hints as to translating them into Japanese will also be found in Chapter XI.

## INTERJECTIONS.

§ 143. As in other languages Interjections are merely exclamations, and can scarcely be said to have any grammar. The principal are :—

*Oi*, Halloo !

*Aita*, Ah ! of pain.

*Oya*, Oh ! of surprise—used chiefly by women.

*He*, (rising accent) of surprise and admiration.

*Yai*, of terror.

*Dokkoi*, when lifting a heavy weight, or otherwise exerting oneself.

*Sā*, of inciting a person to do something.

*Mā*, of satisfaction, surprise, etc.

The *ne* so common in the vulgar Yedo dialect (in other parts of Japan it is *na* or *nō*) is a sort of interjection. It has very little meaning, and merely serves to draw the attention of the person addressed. It has about the same force as the meaningless, 'you know,' sometimes heard in English conversation. *Yoroshī ne*, 'it is good, is it not?' *mata miōnichi o ide nasaru ne*, 'you will come again to-morrow, won't you?' *sore kara ne*——, 'after that, don't you know——'

*Ne* is little used by men.

## CHAPTER XI.

### ENGLISH WORDS INTO JAPANESE.

§ 144. At the risk of some repetition, it has been considered desirable to give a few notes on the mode of rendering into Japanese some common English words.\*

§ 145. 'Although' or 'though.' *Keredo* with indicatives or verbal forms of adjectives, as *itta keredo* 'although he went,' *samui keredo* 'although it is cold'; participle and *mo* or adverb and *te mo*, as *itte mo* 'although having gone,' *samukū te mo* 'though cold'; concessive form, as *ikedomo* 'although (he) go,' *samukeredo*, 'although cold.'

§ 146. 'And.' Connecting nouns, *to*, which is often repeated after the last noun, as *sake to sakana*, 'wine and fish;' *kore to are to*, 'this and that:' *ni*, as *kashi ni kuda-mono* 'cakes and fruit.' Sometimes the nouns are simply placed together as *sake sakana* 'wine and fish.' See also *dano*, § 111 and *no*, § 122. Connecting verbs, 'and' is expressed by putting the first verb in the participle form, at least where the action of the first verb is conceived as preparatory or preliminary to that of the one succeeding it, as *tokkuri wo akete motte koi*, 'open the bottle and bring it here.' In other cases, and at the beginning of a sentence, *soshite* or *sore ni* is used for 'and.' When Adjectives are joined by 'and,' the first is usually put in the adverbial form followed by *te*, as *yasukūte atatakai* 'it is cheap and warm. See also *shi*, § 126, and *de*, § 111.

\* The subject of this chapter has been more fully dealt with in Dr. Imbrie's excellent 'Japanese Etymology.' Messrs. Satow and Ishibashi's Dictionary should also be consulted.



§ 147. 'As.' 'As you know,' *go zonji no tōri*, lit. 'the manner of your knowing'; 'as you say,' *ossharu tōri*; 'as dear as that,' *sore hodo takai*; 'as many as possible,' *naru-take* or *narubeku takusan*; 'as soon as finished,' *deki-shidai* or *deki-agaru to sugu ni*; 'as far as,' *made*; 'as it is,' *sono mama*; 'as I was going out,' *deru toki*; 'just as I was going out,' *deru tokoro de*; 'the same as mine,' *watakushi no to onaji koto*.

§ 148. 'Because.' *Kara*, *yūye*, *yūye ni*, all of which are used after verbs in the indicative mood and adjectives in the verbal form: 'because why,' *naze nareba*; 'Oh! just because,' *naze demo*.

§ 149. 'Before' is usually *no maye ni*, as *me no maye ni*, 'before one's eyes'; *Nichi-yō no maye ni*, 'before Sunday'; *maye ni kiita*, 'I heard before'; *deru maye ni*, 'before he goes (or went) out.' 'Before he comes' may be rendered *kimasenū uchi ni* or *kuru maye ni*.

§ 150. 'But.' Instead of a conjunction like our 'but,' the constructions with *mo* or the concessive forms described in § 145 are preferred. See also under *ga*, § 123.

At the beginning of a sentence, 'but' may be rendered by *shikashi*, *shikashi nagara*, *datte*, *daga*, or *demo*. 'There is but one,' *hitotsu shika nai*.

§ 151. 'Can,' 'could.' 'I can go,' *iku koto ga dekiru*, *ikareru*; 'you can go,' (permission), *itemo yoroshi*; 'can't you come?,' *o ide nasaru wake ni wa mairimasenū ka?*; 'I could not come,' *kuru koto wa dekimasenanda*, *korare-masenū d'atta*.

§ 152. 'If.' 'If' is usually expressed by one of the Conditional or Hypothetical terminations of Verbs, the participle and *wa*, or the indicative with *toki wa* or *to*.

To for 'if' is often preceded by a present tense where we should expect a past, as *atarashi no desu to ikenai kara kareta no motte kimashita*, 'as it would not have done if it had been a new one, I brought a seasoned one.' 'Even if' is expressed by the participle and *mo*, in which case the verb is sometimes preceded by *tatoye*, 'supposing that.' *Moshi* is sometimes prefixed to the verb when a mere hypothesis is intended. *Man-ichi*, 'one in ten thousand,' followed by the indicative with *toki wa*, may be used when a bare possibility is spoken of.

§ 153. 'May,' 'might.' 'You may go,' (permission) *itte mo yoroshi*; 'there may be some,' *aru ka mo shirenū*; 'so that all may hear,' *mina ni kikoyeru yōni*; 'I think I may perhaps go,' *ikō ka to omou*; 'I said you might go,' *itte mo yoroshi to itta*; 'you might have warmed my clothes,' *kimono de mo attamete okeba yoi ni*.

§ 154. 'Must.' 'I must go,' *ikaneba naranū, ikanakūte wa naranū, ikanai to narimasenū*; 'you must have noticed that pretty woman,' *ano bijin wa me ni tsukanū hadzu wa nai*; 'you must be aware,' *go shōchi no nai hadzu wa nai*; 'you must have been bored' *sazo go taikutsu de'mashitarō*. See also §§ 59, 94, 95.

§ 155. 'Or.' *Ya* between two nouns; *ka* repeated with both alternatives. See §§ 132 and 115. 'Or' is sometimes not expressed, as *go roku nen*, five or six years; *go shinzō omaye nomitakereba*, 'if your wife or you wants to drink.'

§ 156. 'Ought.' 'You ought not to do that,' *sō shite wa sumanai*; 'what ought I to do?' *dō itashitara yokarō?* 'I ought to have told you my name,' *namaye mōshi-agereba yoroshiu gozarimashita*. See also §§ 95 (*beki*) and 105 (*hadzu*).

§ 157. 'Should.' 'If any one should come,' *moshi mo hito ga kitara*; 'if you had not fired, I should have been killed,' *anata wa teppō wo utanakereba, watakushi wa inochi wo torarete shimau no da*; 'you should go at once,' *sugu ni o ide nasaru ga yokarō*; 'if that should happen,' *moshi sō iu koto ga atta toki ni wa*; 'if I had time, I should go,' *hima ga attara, ikō ga*. See also 'ought' and 'must.'

§ 158. 'That.' 'That' as a conjunction is usually *to* (see § 129). 'Please tell (your master) that it is somebody who has a trifling request to make of him,' *sūkoshi go irai no suji ga atte maitta mono da to kō itte kure*. Other modes of rendering 'that;' 'I am sorry that I did not do so sooner,' *hayaku shi-nakatta ga zannen da*; 'take care that it does not catch fire,' *hi ga kakaranai yō ni yōjin shiro*. For 'that' as a relative and as a demonstrative pronoun see §§ 20, 21 and 28.

§ 159. 'Think' is in Japanese *omou*. 'I think of going,' *ikō to omou, ikō ka to omou*. Other ways of translating think: 'what do you think of doing,' *ikaga nasaru tsumori desū*; 'I think he has come,' *mō kimashita to omotte imasū, mō kimashitarō*; 'I think he will go,' *ikimasū deshō*; 'I don't think it is ready,' *mada shitaku wa dekimasū mai*.

§ 160. 'To.' For 'to' as a preposition with nouns see *ni, ye* and *made*, Ch. IX., §§ 121, 134 and 118.

Where it is used with verbs to form an infinitive mood 'to' must be variously translated according to circumstances, as 'I am unable to go,' *iku koto ga dekinai*; 'I want to go,' *ikitai*; 'I have to go,' *ikaneba naranū*; 'it is too late to go,' *mō iku ni wa osoi*; 'do you intend to go?' *iku tsumori ka*; 'tell him to go,' *ike to itte o kure*: 'tell him to send me some money,' *kane wo okuru yō ni hanashite*

*kure* ; 'it is easy to go,' *iku koto wa yasui* ; 'he promised to come,' *kuru to yakūsoku shita* ; 'it is arranged that he is to go,' *iku koto ni kimatta* ; 'he has gone to buy,' *kai ni itta* ; 'it won't do to be late,' *osokū te wa ikenai*.

§ 161. 'Want.' 'I want money,' *kane ga iru* ; 'I want to go,' *ikitai* ; 'I don't want to go,' *ikitaku nai* ; 'do you want this?' *kore wa o iriyō desū ka ?*, *kore wa hoshī ka ?* ; 'I want to buy,' *kai ni kimashita*.

§ 162. 'Would.' 'He said he would go,' *iku* (or *ikō*) *to itta* ; 'I thought you would be here,' *koko ni o ide nasaru d'arō to omotta* ; 'I would have come today but—' *konnichi kuru no deshita ga—* ; 'if he came, what would you do,' *kitara dō nasaru* ; 'it would have been better if he had gone,' *itta hō ga yok'atta*, *ittara yok'atta*.

'I would get some tea ready, only the fire has gone out,' *cha wo irerunda (ireru no da) ga, hi ga kiyete shimatta* ; 'if my father had been alive, I am sure he would have been pleased,' *ottotsusan go zanjō nara, o yorokobi nasaimashō*.

## CHAPTER XII.

### HONORIFIC AND HUMBLE FORMS.

§ 163. One of the chief difficulties which confront the foreigner whose ambition it is to speak Japanese with accuracy and propriety is the use of the honorific and humble forms of expression. Grammatical rules, however, go but a short way in teaching their use, and much must be left to the student's experience and observation.

It may be taken that the honorific forms are chiefly appropriated to verbs, nouns, and pronouns in the second person, though they are also used in speaking respectfully of absent persons. The humble forms belong to the first person, and the polite termination *masū* is used indiscriminately with all three persons.

It will be seen below that there is a considerable variety of honorific and humble expressions, varying according to the rank of the person addressed. But even in speaking to the same person, forms, the neglect of which on a first introduction or on other formal occasions would be a gross breach of decorum, may be dropped without offence in the heat of an argument, or in the freedom of more familiar intercourse. Women use honorifics more than men, and they are less frequent in dependent than in principal clauses.

§ 164. Respect and humility are indicated in the following ways :—

1. By special honorific or humble nouns, pronouns or verbs.\*
2. By honorific prefixes.
3. By honorific suffixes.

### § 165. Honorific and humble nouns.

#### Examples.

Neutral.	Humble.	Honorific.
<i>Ko</i> or <i>kodomo</i> , child.	<i>Segare</i> (my son).	( <i>Go</i> ) <i>shisoku</i> (your son).
<i>Kanai</i> , wife.	—	<i>Saikun</i> (your wife).
<i>Iye</i> , house.	—	( <i>O</i> ) <i>taku</i> (your house).

Chinese words are commonly considered more elegant than their Japanese synonyms, and are therefore sometimes preferred in polite speech. Thus for *o sake*, *go shiu* is considered a more polite term; *go ran nasare* 'look' is preferred to *o mi nasare* and *go zonji de gozarimasu*, 'you know,' is always said instead of *o shiri nasaru*.

It is chiefly in speaking of the relations of one's self and of others, more particularly of the person addressed, that humble and honorific words are used. Special humble nouns are, however, not very numerous, the absence of honorific forms being usually considered sufficient. The following list of relations which has been taken, with some alterations, from Mr. Satow's 'Kuaiwa Hen' will serve as a guide to the use of these words. With some, the honorific prefixes described in § 167 are used, or the suffixes mentioned in § 168.

#### RELATIONS.

Another's wife.	One's own wife.
<i>o kami san</i> { all under the rank of <i>samurai</i> .	<i>niōbō</i> .

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\* The honorific and humble distinctions of pronouns have been already noticed in Chapter IV.

<i>go kanai</i>	} lower rank of official.	<i>sai.</i>
<i>saikun</i>		<i>kanai.</i>
<i>oku san</i>	} gentlemen of rank.	<i>kanai.</i>
<i>oku sama</i>		
<i>go naishitsu</i>		

Old-fashioned people sometimes say *gusai* ('stupid wife') for their own wives.

Another's husband.	One's own husband.
<i>danna.</i>	<i>tsure-ai</i> (by the lower class).
<i>teishi</i> (familiar).	<i>danna</i> or <i>teishi</i> .
<i>go teishi.</i>	<i>yado.</i>

But in general the husband's surname is used both in addressing the wife and by her in speaking of her husband, in the former case with *san* added, in the latter without *san*

Another's father.	One's own father.
<i>go sompu.</i>	<i>oyaji.</i>
<i>ototsu san</i> (to children).	<i>chichi.</i>
Another's mother.	One's own mother.
<i>go bokō.</i>	<i>haha.</i>
<i>haha sama.</i>	<i>o fukuro.</i>
<i>okka san</i> (to children).	<i>okka</i> (by children).
<i>go rōbo</i> (when aged).	
Another's grandfather.	One's own grandfather.
<i>go sofu sama.</i>	<i>sofu.</i>
<i>go sofu.</i>	<i>jiji.</i>
<i>o jī sama</i> } to children.	
<i>o jī san</i> }	
Another's grandmother.	One's own grandmother.
<i>go sobo.</i>	<i>sobo.</i>
<i>o bā san</i> (to children).	<i>baba.</i>
Another's brother.	One's own brother.
<i>o ani san</i> (elder).	<i>ani.</i>
<i>go sonkei</i> ( do ).	
<i>go shatei sama</i> (younger).	<i>otōto.</i>
<i>go shatei</i> ( do ).	
<i>otōto go</i> ( do ).	

Another's sister.

*o ane san* (elder).*ane san.**o imōto go* (younger).

One's own sister.

*ane.**imōto.*

Another's son.

*go shisoku.**o musūko san.*

One's own son.

*segare.**musūko.**kodomo* (also of daughters).*go sūriō* (eldest).*sūriō.**go jinan* (second).*jinan.**go sannan* (third).*sannan.*

Another's daughter.

*go sokujo.**o musūme go.**o jō san.*

One's own daughter.

*musūme.*

*Oji* and *oba* are used for one's own uncle and aunt ; the same words followed by *san* or *sama* for another's.

*Oi* and *mei* are used for one's own nephew and niece ; *oi go sama* and *o mei go sama* for another's.

Another's father-in-law and mother-in-law are *shiuto go*, *shiutome go* ; one's own simply *shiuto*, *shiutome*.

Similarly one's own son-in-law is *muko*, another's *o muko san* ; daughter-in-law (own) *yome* or (another's) *o yome go* ; grandchild (own) *mago* or (another's) *o mago* ; cousin (own) *itoko* or (another's) *o itoko* ; adopted son, (own) *yōshi* or (another's) *go yōshi*. *San* or *sama* may be added to any of the above honorific forms.

Children, and to some extent women, add *san* in speaking of their own elder relations. They say, for instance, *ane san* for 'my elder sister,' *okka san* for 'my mamma.'

The words used of one's own relations may also be used of the relations of third persons to whom no special respect is due, or even of the relatives of the person addressed when the latter is of a rank decidedly inferior to the speaker.



To one's servant, one says *omaye no chichi* or *omaye no oyaji* for 'your father.'

*Segare* and *gusai* can only be used of one's own son, and one's own wife.

§ 166. Honorific and humble verbs. Honorific verbs are of two kinds (a) where a wholly different word is substituted for the ordinary verb and (b) where the causative or potential (passive) verb is put instead of the simple verb, on the principle that it is more respectful to say that a person has caused a thing to be done or has been able to do it than merely that he has done it. Humble verbs belong exclusively to the first of these two classes.

### Examples.

#### (a)

Neutral.	Humble.	Honorific.
<i>Suru</i> , to do	<i>Itasu</i> or <i>tsukamatsuru</i>	<i>Nasaru</i> or <i>asobasu</i> .
<i>Iku</i> , to go	<i>Mairu</i>	<i>O ide nasaru</i> or <i>irassharu</i> .
<i>Iu</i> , to say	<i>Mōsu</i>	<i>Ossharu</i> .
<i>Yaru</i> , to give	<i>Ageru</i>	<i>Kudasaru</i> or <i>tamau</i> .
<i>Taberu</i> , to eat	—	<i>Meshi-agaru</i> .
<i>Omou</i> , to think	—	<i>Oboshimesu</i> .

#### (b)

<i>Doitsu no Kōtei ga</i> Germany Emperor <i>shinare mashita</i> . was able to die.	The German Emperor is dead.
<i>Daijin ga derare mashita</i> . H. E.	His Excellency (used of Ministers of State) has gone out.
<i>Himei ni</i> without command (i.e. of <i>shinare mashita</i> . Heaven) died.	He died a violent death.
<i>O machi asobase</i> .	Be pleased to wait.

§ 167. Honorific Prefixes. The honorific prefixes *o* and *go* are used before nouns, verbs and adjectives, as indications of respect. They generally, though not invariably, show that the words with which they are used are in the second person or have something to do with the person addressed, and they therefore render to a large extent unnecessary the use of pronouns of the second person. Thus *o mǎma*, *o kuruma* will usually mean 'your horse,' 'your jinrikisha' without the addition of any personal pronoun. Sometimes however the pronoun understood is not in the possessive but in some other case. *O negai*, for example, usually means 'a petition to you' and *o mǎma* may only mean 'a horse for you,' as in the phrase *osore-itta o mǎma de gozarimasū*, 'it is a fear-entered honourable horse' i.e. 'it is a horse I am ashamed to offer you.' The phrase *o saki ye* means 'before you.' It is an apology for going on ahead of or leaving before the person addressed. *Go henji* (honorable answer) may mean according to circumstances, either 'your answer' or 'an answer to you'; *go burei* either 'your impoliteness' or 'impoliteness to you.'

Sometimes the honorifics are intended by way of respect to the objects to which they are applied. There are words with which the lower classes use them almost invariably, partly from this reason, and partly no doubt from habit. 'The sun' for example is *o tentō sama* with women of the lower class, 'cold water' is *o hiya*, 'hot water' *o yu*, 'food' *go zen*, 'cash' *o ashi*, 'a Buddhist temple' *o tera* etc. etc.

*O* is a word of Japanese origin, no doubt connected with *ōki*, 'great,' and is ordinarily prefixed to Japanese words. *Go* is used before Chinese words. But neither of these rules is without exceptions. A good number of Chinese words

have become so assimilated that their Chinese origin is overlooked, and they are no longer recognized as strangers. They therefore take the native prefix, while on the other hand one or two Japanese words have come to be sometimes preceded by *go*. Ex. *O taku*, 'your house;' *o kyaku*, 'a guest;' *o tokei*, 'your watch;' *go mottomo*, 'you are right;' *go* (or *o*) *yururi to*, 'at your ease' (in pressing a guest to stay longer).

A very common use of *o* is with the stems of verbs in the second person followed by the honorific verbs *nasaru* or *asobasu* as *o kashi nasare* 'lend,' *o kashi nasatte kudasare*, 'please be kind enough to lend me,' *o machi asobase*, 'be good enough to wait, sir.'

This combination is very common in the imperative mood when *nasare* is sometimes contracted into *na* or even omitted altogether. But in such cases the honorific force almost entirely disappears. *O machi na* or *o machi* 'wait' would only be used to servants or members of one's own family.

*O* is also used before the stem followed by the humble word *mōsu* in the first person, so that this construction comprises an expression of respect for the person addressed with a humble reference to oneself. Ex. *O negai mōshimasū* 'I ask a favor of you, *o tanomi mōsu*\* 'I pray you.'

*O* may also be used with adjectives. Ex. *O samuu gozari-mashō* 'I am sure you are cold,' *o wakō gozarimasū* 'you are young.'

In the compound *gozarimasū* or *gozaimasū*, so common as a polite substitute for the verb *aru* 'to be,' *go* is not a honorific particle indicative of respect to the person who is the subject of the verb, but like *masū*, its use implies

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\* This phrase or *o tanomu*, *tanomu* or *o tanomi moshimasū* is called out by the visitor to a Japanese house instead of knocking or ringing a bell.

courtesy to the person addressed whatever may be the nominative to it. When we say *watakūshi de gozaimasū* 'it is I,' *are de gozaimasū* 'it is he,' there is no intention of speaking honorifically of oneself or of him; the courtesy implied by the use of *go* is all intended for the benefit of the person addressed.

### § 168. HONORIFIC SUFFIXES.

The Plural Suffixes *gata* and *tachi* and in a less degree *shiu* have a moderately honorific force: *ra* and *domo* are used when no honorific meaning is intended.

*Sama*, the original meaning of which is 'appearance,' is used after the name, description or title in addressing or in speaking respectfully of superiors, more especially by servants to their masters, and by tradespeople to their customers. It indicates much the same degree of respect as our 'Sir.' Ex. *Danna sama* 'Sir,' *anata sama* 'your honour,' *Takeda sama* Mr. Takeda, *oku sama* 'the honourable interior of the house,' i.e. 'the lady of the house,' *kōshi sama* 'the Minister,' *Tenshi sama* 'the Mikado,' *o Tentō sama* 'the sun,' *tono sama* (to daimios) 'your Lordship.' It is also used with a few other words, as *go kurō sama* 'thanks for your trouble,' *o sewa sama* 'I am much obliged to you.' *Kochira sama*, *achira sama* are highly respectful expressions for *kochira*, *achira*.

*San*, a contraction of *sama*, corresponds roughly to our Mr., Mrs. or Miss. It is used chiefly between equals, occasionally to superiors and even to inferiors when one wishes to be civil. It is not used with reference to one's own relations or in addressing one's own servants. 'My father' is not *oyaji san* but simply *oyaji*. *San* may be added either to the personal name or to the surname. In the case of women *o* is usually prefixed at the same time, when the

personal name is used, as *O Tora san* 'Miss Tora.' To one's own servant or wife the personal name with or without *o* is used. A wife does not speak of or call her husband——*san*; a concubine does. In speaking of her husband in the third person, a wife generally says *yado* 'the house' or *teishiu* (pron. *teishi*), 'husband.' *San* is not used to one's friend's servants. But to the servants of strangers *don* should be used instead of *san*. 'Madame' is *oku san* or in a lower class of society *o kami san*. 'Mademoiselle' is *o jō san* or *o musume go*. In the third person for Mrs. A——, A—— *san no go kanai* or *saikun* is the proper expression. *San* is much used after names of trades and professions, as *daiku san* 'the carpenter,' *bantō san* 'the merchant's clerk,' *isha san* 'the doctor,' both in the second and in the third person.

Children use to each other the first part of the personal name with or without *san*. One's own male servants are addressed by their personal names which are mostly abbreviated, as *Tsune* for *Tsunesaburō*. Little boys up to five or six are called *bō chan* (for *bō san*).

*Dono* is little used in speaking but its contraction *don* is used in addressing or in speaking of the servants of others, also by female servants and *bantos* (merchant's clerks) to each other.

*Kun* is the word in use by students for Mr.. It is familiar, like the use of the bare surname in English. The surname without any addition is an exceedingly familiar form of address, and is little used.

As an example of the use of these suffixes, take your servant. His full name is *Ikeda Torakichi*, *Ikeda* being the surname and *Torakichi* the personal name. You will

address him as *Tora* or *Torakichi*; his intimates of his own rank will call him *Tora san* or perhaps *Ikeda san*; his wife *Ikeda*, and strangers *Ikeda san*; if his son goes to the university or is drawn as a conscript, he will be called by his comrades *Ikeda kun*, and if he becomes an official his subordinates will address him and speak of him as *Ikeda sama*.

On visiting cards, the personal name, surname and title or official rank only are written. No *san* or other similar suffix is used.

*Go* is used as a suffix after a few names of relationships. See the Table in § 166.

§ 169. The above modes of expressing respect or humility are generally found in combination. Thus the phrase *o ide nasaremase* includes the honorific particle *o*, the special verbs *ideru* instead of *iku* or *kuru*, and *nasaru* for *suru*, and the potential form *nasareru* for *nasaru*.

*Masu* was originally a honorific. As now used, it expresses neither respect nor humility but is a polite termination which may be used indiscriminately with any person of the verb. It should be remembered that *masū* is an element of the contracted forms *desū*, *deshita* and *deshō*, which are therefore somewhat more polite than *da*, *datta*, and *darō*. But a contracted form which contains a honorific or polite form is always much less respectful than the uncontracted form. The politeness implied in the use of *masū* is always for the benefit of the person addressed, and not of third persons.

It should not be used to servants or coolies.

§ 170. Examples of Honorific and Humble expressions. See also the extracts in Chapter xvi.

## Nouns.

*A. Go shiu (for sake) wa*      *A. May I offer you some*  
*ikaga de gozarimasu?*      *B. Hai, sake?*      *B. Thanks, I will take*  
 how                                  is                                  some.

*chōdai itashimashō.*  
 receive      will do

*O tsumuri (for atama) kara saki*      *Shall I do your head first,*  
 head                                  from first      *Sir? (a shampooer asks).*  
*ni itashimashō ka?*  
 shall do      ?

*Go zen (for meshi) ga deki-*      *Dinner (breakfast or supper) is*  
 meal                                  ready, Sir.  
*mashita.*

*Go zen tsubu de tsukete*      *Stick it on with some boiled*  
 boiled rice grains      having rice.  
*o kure.*  
 stuck      give

*A. Yū go han wa mada de*      *A. Have you not had supper*  
*gozaimasu ka?*      *B. He; yū-meshi yet?*      *B. No, not yet.*  
*wa mada desū.*

## Verbs.

*O machi mōshite (humble for*      *I was waiting for you.*  
 wait doing  
*shite) orimashita.*  
 remained

*Kataku go chiukoku mōshi-*      *I strongly advise you.*  
 hard                                  advice      do  
*masū (humble for suru).*

*Go konrei asobasanai (hono-*      *Before you perform the marriage.*  
 marriage do not  
*rif. for suru) uchi.*  
 within

*O suki asobasu ongaku.*      *The music which your Lord-*  
 like      do      music      ship is so fond of.

*Oki-tamaye.*      *Have done. (student's lan-*  
 put give      guage).

*O rei wo o uke mōsu hodo*      *It is not worth being thanked*  
 thanks      receive      do amount      for.  
*no koto de wa gozaimasenū.*  
 thing                                  is not

<i>O hima no toki o hanashi</i> leisure time talk	When you have time, please come and have a chat.
<i>ni irasshatte (for kite) kudasare.</i> having come give	
<i>Donata de irasshaimasū ka?</i> who are (for aru)	May I ask who you are, Sir?
<i>Nan'to osshaimashita?</i> what say (for itta)	What did you say, Sir?
<i>Miōnichi o kayeshi mōshimasū.</i> tomorrow return do	I will return it tomorrow.
<i>Haiken shitemo</i> see having done even	May I see it?
<i>(for mitemo) ii no desū ka?</i> good is it	
<i>Haishaku shite wa</i> borrow having done	Would it be any harm if I borrowed it?
<i>warui ka?</i> bad	

## Honorific Prefixes.

<i>O toshi wa o ikutsu ni o</i> year how many	What age are you?
<i>nari nasaru?</i> become do	
<i>O toshi ni shite wa o tassha</i> year robust	You are a robust man for your age.
<i>de gozarimasū.</i> is	
<i>O medetō gozarimasū.</i> beautiful	I beg to compliment you. (a new year's greeting, also used at wed- dings etc.)
<i>O yakamashiu gozarimashita.</i> noisy	I have been making myself a nuisance to you.
<i>Makoto ni o sewa da.</i> truly trouble	I am much obliged to you (said ironically or to inferiors).
<i>O atsuo gozarimasū.</i> hot	It is hot.
<i>O shidzuka ni irasshaimase.</i> quietly be, go or come.	Go in peace. (to a departing guest).
<i>Danna wa o uchi ka?</i> master within	Is your master at home?



<i>Oku sama wa o uchi ka ?</i>	Is your mistress at home ?
<i>He, o rusu de gozarimasū.</i> absent	No, he (or she) has gone out.
<i>O dekake de gozarimasū.</i>	Ditto.
<i>O urami ni wa zanjimasenū.</i> hate not think	I don't hate you for it.
<i>Anata wa o wakai kara.</i> you are young because	Because you are young.
<i>Anata no o kangaye de wa.</i> opinion with	In your opinion.
<i>O kage de.</i> shadow with	Thanks to you.
<i>O jama wo itashimashita.</i> interference did	I apologize for having interrupted you.
<i>Doko ni o sumai desū ka ?</i> where dwell is	Where do you (or your father, master etc.) live ?
<i>Otoko no o ko desū ka ; onna</i> male child is female <i>no o ko desū ka ?</i> child	Is it (your friend's child) a boy or a girl ?
<i>Danna ! o mukai ni mairi-</i> master meet have <i>mashita.</i> come	I have come to meet you, Sir.
<i>O machi nasare.</i>	Wait.
<i>Koko ni kite o kure</i> here having come give ( <i>nasare</i> ).	Come here.
<i>O aki ni nattara wata-</i> empty when became <i>kūshi ni kashite kurenu ka ?</i> me having lent give not	Won't you lend it to me when you have done with it ?
<i>O tsuki sama ni suppon da.</i> moon tortoise	It is as different as chalk from cheese.
<i>Yoku o tadzune kudasatta.</i> well visit have given	Thank you for coming to see me.
<i>O kinodoku sama.</i> mind of poison	I am sorry for you.
<i>O machidō deshita.</i>	I have kept you waiting.

<i>Go mendō de gozaimashō</i> trouble will be	It will be troubling you very much, but—
<i>ga—</i>	
<i>Go shimpai ni wa oyobi-</i> anxiety reaches	You need not be anxious.
<i>masenū.</i> not	
<i>Go katte shidai.</i> convenience according to	Just as you please.
<i>Goran nasai!</i>	Look!
<i>Gomen nasai!</i>	Pardon me! : I beg your pardon.
<i>Gyoi (for go i) ni gozaimasū.</i> hon. opinion is	Your Honour is quite right.
<i>Mada go menkai mōshimasenū</i> yet meeting do not	I have not met you before.
<i>deshita.</i> was	
<i>Go yenrio naku—</i>	Without ceremony.
<i>Sazo go shiushō de</i> surely sorrow	You must surely be in great grief (a common expression of condolence).
<i>gozaimashō.</i> will be	
<i>Iro iro go yakkai ni</i> all kinds of assistance	I am under all kinds of obligations to you.
<i>narimashita.</i> become	
<i>Goran no tōri.</i> see manner	As you see.
<i>Tōke no go shisoku</i> this house son	Your son Hayazō.
<i>Hayazō kun.</i> Mr.	
<i>Go issnin maye.</i> restoration before	Before the Restoration (of the Mikado's power in 1868).

## Suffixes.

<i>O kyaku sama ga miyema-</i> visitor has be-	A visitor has arrived, Sir.
<i>shita.</i> come visible	

A. *Uyeki-ya san! kono ki* A. Gardener! is not this tree  
gardener this tree  
dying? B. Yes. Sir; I'll trans-  
*wa kareru ja nai ka?* B. plant it over there.  
wither  
*He! achira sama ye*  
there to  
*uye-kayemashō.*  
plant change.

*Danna sama ni mōshi-wake*      My conduct has been inexcusable,  
master                  excuse                  able, Sir.  
*ga gozarimasenū.*

*Yome go san no go biōki*      How is your daughter-in-law?  
daughter-in-law      illness  
*wa ikaga de gozaimasū?*  
how

*Kono fujin gata wo* Show these ladies to the waiting  
ladies room.  
*kusokujo ye go annai*  
restingplace to guidance  
*mōshi-agero.*  
do

§ 171. The word 'come!' (imp. mood) in a gradually ascending scale of respect towards the person addressed.

*Koi.* To children or animals, and to servants, coolies etc. in giving short orders.

*O ide.* Familiar.

*O ide na.*  
*O ide nasare.*                      Ordinary form among equals.

*Irasshare.*  
*O ide nasaremase.* To superiors.

*Irassharemasse*  
*O ide asobase.* To persons much superior in rank.

*O ide asobashimase.* Exceedingly respectful.

If the word 'please' is introduced, the scale will be as follows:—

*Kite kureru.*  
*Kite kure.*

*Kite kure na.*

*Kite o kure.*

*Ki tamaye.*

Student's language.

*Kite kudasare.*

*O ide kudasare.*

*O ide nasatte kudasare.*

*O ide wo negaimasū.*

*Irasshatte kudasare.*

*Irasshatte kudasaimase.*

### § 172. CONTEMPTUOUS FORMS OF EXPRESSION.

Some nouns have a contemptuous force, as *tsura* 'mug,' for *kawo* 'face,' *yatsu* 'fellow,' for *hito* 'man.'

Examples of Contemptuous Verbs are—

*Kuu* or *kurau*, 'to eat' for *taberu*.

*Useru*, 'to go away' for *iku*.

*Ketsukaru*, 'to be' for *aru* or *oru*.

*Agaru* with the stems of verbs is a contemptuous auxiliary, as *kono baka yarō me nani wo nukashi-agaru?* 'What is this —— fool gabbling about?'

*Me* is used after nouns as a contemptuous suffix, as *chi-kūshō me* 'beast,' *ama me* 'hussy,' *berabō me* 'scoundrel,' *yarō me* 'low fellow.'

## CHAPTER XIII.

### SYNTAX.

#### ORDER OF WORDS IN A SENTENCE.

§ 173. The first place in a Japanese sentence is occupied by the nominative case, the next by the indirect object of the verb or by a noun followed by a postposition, the third by the direct object of the verb (accusative case) and the last by the verb or the adjective in the verbal form. Ex. *Watakushi wa uchi ni tabako wo nomanu*, 'I don't smoke (lit. 'drink') tobacco in the house ;' *tenki wa sakujitsu kara atsui*, 'the weather is hot since yesterday.'

Exception. In comparisons the object with which the comparison is made is usually, but not always, put first. Ex. *Kono yama yori are wa takai*, 'this mountain is higher than that.'

§ 174. Qualifying words or phrases precede the words which they qualify. Thus:—

(a) The adjective and the verb in the attributive form precede the noun to which they belong, as *yoroshi hito*, 'a good man,' *kuru hito* 'the man who comes.'

(b) The adverb precedes the verb, adjective or adverb which it qualifies, as *goku hayaku* 'very early,' *goku hayai* 'very early,' *hayaku koi* 'come quick.'

(c) The noun followed by the possessive particle *no* or *ga* precedes the noun to which it is joined, as *hito no chikara* 'a man's strength,' *kin no tokei* 'a gold watch.'

§ 175. Particles indicating number and case, with *wa*, *ya*, *ga*, *mo*, *ka*, *to*, or *nagara*, come after the noun, as *yama ni* 'to the mountain,' *kore ka* 'is it this?' Roughly speaking they come in the following order:—plural particles; *to* or *nagara*; case signs; *wa*, *ga*, *ya*, *mo*, or *ka*, but to this there are numerous exceptions.

§ 176. The signs of gender *o* and *on*, *me* and *men* and the honorifics *o* and *go* are put before the word to which they belong. But these are really qualifying words, and fall under the rule in § 174.

§ 177. Expressions denoting time precede expressions denoting place and a general expression precedes one that is more precise. Ex. *Itsu Kōbe ni ikimasū ka?* 'when are you going to Kobe?'; *konnichi go ji ni oide nasare*, 'come at five o'clock today.'

But this rule is by no means rigidly observed.

§ 178. Conjunctions and interrogative particles are placed at the end of the clause or sentence to which they belong. Ex. *Kane ga arimasenū kara*, 'because I have no money; *naze nai ka?* 'why have you none?'

§ 179. Dependent clauses and participles precede the principal verb of the sentence.

<i>Kane ga aru toki, kaimashō.</i>	I intend to buy some when
money is time will buy	I have the money.

<i>Furui kimono wo utte,</i>	Having sold her old clothes,
old clothes having sold	she bought new ones.
<i>atarashi no kaimashita.</i>	
new bought	

Clauses ending in *kara* occasionally follow the principal clause of the sentence. Ex. *Giosha san, basha wo tomete kure, koko ni oritai kara*, 'Driver, please stop the carriage: I want to get down here.' But in these cases, the latter clause is really added by way of an afterthought.

## INDIRECT NARRATION.

§ 180. In European languages, a sentence when reported by another person changes its form considerably. If I say 'I will go,' another person in reporting my promise, says 'he said he would go,' 'will' being changed into 'would,' and 'he' substituted for 'I.' In Japanese no change takes place, and the fact that the sentence is a quotation is indicated simply by the particle *to* placed after it. Thus 'I will go' is *iku*; 'he said he would go' is *iku to iimashita*. See *to*, p. 146.

## APOSIOPESIS.

§ 181. The Japanese are very fond of breaking off a sentence in the middle leaving the remainder to be understood. This habit of theirs explains many apparent anomalies.

## Examples.

*O rusu nara, sashi-oki de*      If he is absent, it will be  
absent if is      leave      sufficient to leave it, so (don't  
*yoroshi kara (motte kayeruna).*      bring it back again).  
is good because

*Daiku wo yonde*      Call a carpenter.  
carpenter      having called  
(*o kure*).  
give

*O kure* is itself an example of this practice, *nasare* being omitted after it.

*Dōzō kannin shite*      Please have patience with me.  
please patience having done  
(*kudasare*).

## COORDINATION.

§ 182. The Rule by which, when two or more Verbs or Adjectives are coordinated in a sentence, the last only takes the inflection or particle belonging to all, the others being

put in the indefinite form, has been already explained in §§ 46 and 82.

A somewhat similar rule applies to nouns. Particles which belong to several nouns are not put with each of them, but only with the last of the number. We do not say for example *niōbō wo kodomo wo sutete nigemashita* but *niōbō kodomo wo sutete nigemashita*, 'he ran away abandoning his wife and children.'



## CHAPTER XIV.

### TIME, MONEY, WEIGHTS AND MEASURES.

#### YEARS.

§ 183. The Japanese have two modes of reckoning years. One is by means of a cycle of twelve years, to which the names of the twelve signs of the Japanese zodiac have been given. These signs are :—

- 1876 *Ne*, the rat.
- 1877 *Ushi*, the bull.
- 1878 *Tora*, the tiger.
- 1879 *U* (for *usagi*) the hare.
- 1880 *Tatsu*, the dragon.
- 1881 *Mi*, the serpent.
- 1882 *Mūma*, the horse.
- 1883 *Hitsuji*, the goat.
- 1884 *Saru*, the monkey.
- 1885 *Tori*, the cock.
- 1886 *Inu*, the dog.
- 1887 *I*, the wild boar.
- 1888 is again *Ne*, and so on.

This mode of reckoning is not much used now except in referring to the year of one's birth.

The other plan is by means of periods of uncertain length distinguished by a special name (*nengō*). These periods were formerly fixed arbitrarily, but it has been announced that in future they will coincide with the reigns of the Mikados. The present year (1888) is the 21st year of *Meiji*. The Japanese year now coincides with our own and begins on the 1st January.

## MONTHS.

§ 184. The Gregorian calendar has been introduced in Japan for the month as well as for the year.

The months are called :—

January,	<i>shō</i>	<i>gatsū.</i>	August,	<i>hachi gatsū.</i>
February,	<i>ni</i>	„	September,	<i>ku</i> „
March,	<i>san</i>	„	October,	<i>jiu</i> „
April,	<i>shi</i>	„	November,	<i>jiu ichi</i> „ or
May,	<i>go</i>	„		<i>shimotsuki.</i>
June,	<i>roku</i>	„	December,	<i>jiu ni gatsū,</i>
July,	<i>shichi</i>	„		or <i>shiwassū.</i>

‘One month,’ ‘two months,’ &c., are expressed by means of the Japanese numerals and *tsūki*, the Japanese word for a month. ‘One month’ is *hito tsūki*, ‘two months’ *fūta tsūki*, &c.

*Ik-ka-getsū* (contr. for *ichi-ka-getsū*), ‘one month,’ *ni-ka-getsū*, ‘two months’ etc., may also be used.

## DAYS.

§ 185. The days of the month are as follows :—

1st, <i>tsuitachi.</i>	17th, <i>jiu shichi nichi.</i>
2nd, <i>futsūka.</i>	18th, „ <i>hachi nichi.</i>
3rd, <i>mikka.</i>	19th, „ <i>ku nichi.</i>
4th, <i>yokka.</i>	20th, <i>hatsūka.</i>
5th, <i>itsūka.</i>	21st, <i>ni jiu ichi nichi.</i>
6th, <i>muika.</i>	22nd, „ „ <i>ni nichi.</i>
7th, <i>nanuka.</i>	23rd, „ „ <i>san nichi.</i>
8th, <i>yōka.</i>	24th, „ „ <i>yokka.</i>
9th, <i>kokonoka.</i>	25th, „ „ <i>go nichi.</i>
10th, <i>tōka.</i>	26th, „ „ <i>roku nichi.</i>
11th, <i>jiu ichi nichi.</i>	27th, „ „ <i>shichi nichi.</i>
12th, „ <i>ni nichi.</i>	28th, „ „ <i>hachi nichi.</i>
13th, „ <i>san nichi.</i>	29th, „ „ <i>ku nichi.</i>
14th, „ <i>yokka.</i>	30th, <i>san-jiu-nichi.</i>
15th, „ <i>go nichi.</i>	31st, „ „ <i>ichi-nichi.</i>
16th, „ <i>roku nichi.</i>	

The above numerals may also be used when a number of days is meant, and not the day of the month. For 'one day' however we must say *ichi nichì* not *tsuitachi*. *Misoka* is used for the last day of the month on whatever day it may fall.

§ 186. The days of the week are:—

Sunday,	<i>Nichi yō bi.</i>
Monday,	<i>Getsu yō bi.</i>
Tuesday,	<i>Ka yō bi.</i>
Wednesday,	<i>Sui yō bi.</i>
Thursday,	<i>Moku yō bi.</i>
Friday,	<i>Kin yō bi.</i>
Saturday,	<i>Do yō bi.</i>

*Bi* (for *hi*) 'day' is often omitted. Thus for 'Sunday' one may say either *Nichi yō bi* or *Nichi yō*.

The month is also divided into three *jun*, the first ten days being called *jōjun*, the second *chiujun*, and the third *gejun*.

#### HOURS.

§ 187. The Japanese have now adopted the European division of the day. For 'one o'clock' they say *ichi ji*, for 'two o'clock' *ni ji*, 'three o'clock' *san ji*, 'four o'clock' *\*yoji* and so on. 'One hour' is *ichi-ji-kan*, 'two hours' *ni ji kan* etc. Minutes are called *fun*, and seconds *biō*. Thus 'five minutes and three seconds past six' is *roku ji go fun sam biō*,

#### MONEY.

§ 188. 100 *sen* = 1 *yen*.

The *yen* is a silver coin worth at the present rate of exchange about three English shillings. It is the equivalent of the Mexican dollar which has disappeared from circulation in Japan.

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\* See p. 37.

## MEASURE OF LENGTH.

§ 189. 10 <i>rin</i>	=	1 <i>bu</i>
10 <i>bu</i>	=	1 <i>sun</i>
10 <i>sun</i>	=	1 <i>shaku</i>
6 <i>shaku</i>	=	1 <i>ken</i>
10 <i>shaku</i>	=	1 <i>jō</i>
60 <i>ken</i>	=	1 <i>chō</i>
36 <i>chō</i>	=	1 <i>ri</i>

The *shaku* or *kaneshaku* may be taken as equal to one English foot. More accurately, it is 11.93 inches.

The *ken* is nearly six English feet (71.58 inches).

The *ri* is equal to 2.44034 English miles.

The *hiro* is not much used for accurate measurements. It may be taken as equal to about 5 feet, and like our 'fathom' is chiefly used in speaking of the depth of water.

For nautical purposes, the European Geographical mile (*kai-ri*) is used.

## DRY GOODS MEASURE.

§ 190. For measuring dry goods, a *shaku* (called the *kujirajaku*) of 14.913 inches is used. The English yard is pretty generally known.

Japanese cotton and silk goods are usually made up in pieces of a little over  $10\frac{1}{2}$  yds (*tan*) or of twice that length (*hiki*).

## SUPERFICIAL OR LAND MEASURE.

§ 191. 30 <i>tsubo</i>	=	1 <i>se</i>
10 <i>se</i>	=	1 <i>tan</i>
10 <i>tan</i>	=	1 <i>chō</i>

The *tsubo*, which is the ordinary unit, of measurement is 6 *kaneshaku* square or about 3.95 sq. yds. The *chō* is equal to 2.45 acres.

## WEIGHT.

§ 192. 10 <i>rin</i>	=	1 <i>fun</i>
10 <i>fun</i>	=	1 <i>momme</i>
100 <i>momme</i>	=	<i>hyaku-me</i>
1000 <i>momme</i>	=	<i>kamme</i>
160 <i>momme</i>	=	1 <i>kin</i>

The *fun* is equal to 5.7972 grains avoirdupois; the *kamme* to 8.2817 lbs. avoirdupois. The *hyakū-kin* or picul (100 *kin*) is the weight commonly used in commercial transactions with foreigners. It is equal to 132.5073 lbs. avoirdupois, but is usually taken as if the *kin* were  $1\frac{1}{3}$  lbs.

## MEASURE OF CAPACITY.

§ 193. 10 <i>sai</i>	=	1 <i>shaku</i>
10 <i>shaku</i>	=	1 <i>gō</i>
10 <i>gō</i>	=	1 <i>shō</i>
10 <i>shō</i>	=	1 <i>to</i>
10 <i>to</i>	=	1 <i>koku</i>

This measure is used for liquids and grain. The *shō* is .397 of a gallon. A *shō* of rice weighs about  $2\frac{1}{2}$  *kin*. The *koku* is used for junks' measurement. One *koku* is equal to about  $\frac{4}{27}$  of a ton or  $2\frac{1}{2}$  piculs.

§ 194. All the words in the above tables, except *hiro* and *tsubo*, are of Chinese origin, and are accompanied by Chinese numerals only. See Chap. V.

## CHAPTER XV.

### COMMON ERRORS IN SPEAKING JAPANESE.

§ 195. The following list of errors into which he is most likely to fall may be useful to the beginner:—

The use of the honorific words and particles *o*, *go*, *masū* (as in *arimasū*), *nasaru*, (as in *o ide nasare*), and *anata* in addressing servants or coolies.

*O hayō* means 'early,' and should not be used late in the day without some special meaning.

*Shinjō* means 'respectfully to offer,' and should not be made to mean simply 'give.'

The use of the numerals *hitotsū*, *fūtsū*, &c. where custom requires the words described in § 32.

The use of the form of the adjective ending in *i* where that ending in *u* is required. *Yoroshī arimasū*, *warui gozaimasū*, are often heard instead of *yoroshiu arimasū*, *warū gozaimasū*.

The indiscriminate introduction of personal and possessive pronouns. See Chap. IV. Remember that for one of these pronouns in Japanese there are at least ten in English.

Confounding in pronunciation short and long vowels and single and double consonants.

The arrangement of the words of a sentence in a wrong order. See Chapter XIII.

## CHAPTER XVI.

### EXTRACTS.

The following extracts are intended chiefly to illustrate the use of honorifics. They are taken from modern Japanese novels, the conversations in which are in the colloquial style, the narrative part being in the written language. *Yenchō*'s novels, which are entirely composed in the spoken language, are an exception. *Yenchō* is the best-known public story-teller of Tokio, and an amanuensis takes down his tales exactly as he delivers them.

The number of lady students of Japanese is increasing, and it may therefore be convenient to state that the story called *Asūkagawa*, the opening passage of which is given in Extract V., is suitable for their reading. The narrative part, however, is in the written style, and perhaps the best plan will be not to attempt to read it but to get a Japanese teacher to relate the substance of it *vivâ voce*.

#### I.

##### Conversation with a Jinrikisha Coolie.

Fare. *Oi! oi! Kurumaya! michi ga chigai wa shinai ka?*  
I say jinriksha man road mistake not do ?  
Coolie. *He, he, daijōbu de gozaimasū.* F. *Doko ye ikunda*  
quite safe is where to go is  
(for *iku no da*) *ka shitte oru ka?* C. *He, xonjite orimasū:*  
? knowing remain ? knowing remain  
*kochira kara mairimashita hō ga chikai no de gozaimasū (gara*  
this way from came side near is rattle  
*gara gara).* F. *Oi! oi! Daga, doko da ka shitteru*  
rattle rattle I say But where is ? knowing remain

ka? C. He, he, *zonjite orimasu*. (gara gara). F. *Zonjite*  
 ? knowing remain rattle rattle knowing  
*oru ja* (for *de wa*) *wakaranai*. *Doko ye ikunda?* C.  
 remain with is not intelligible where to go is  
*He, he (gara gara)*. F. *Kore! matte kure to iu*  
 rattle rattle this having waited give that saying  
*ni. (gara gara gara gara gara gara)*.  
 \*in rattle rattle rattle rattle rattle rattle

From a Japanese novel called *Shosei katagi*.

## TRANSLATION.

Fare. I say, jinriksha man! are not you going the wrong way?  
 Coolie. Yes, Sir, it is all right, Sir. F. Do you know where you  
 are going? Yes, Sir, I know, this is the short road (rattle, rattle).  
 F. I say, but do you know where it is (I am going)? C. Yes,  
 Sir, I know. (rattle, rattle). F. I don't understand what you  
 mean with your 'I know.' Where is it you are going? C. Yes,  
 Sir (rattle, rattle). F. Look here! wait, I tell you. (rattle, rattle,  
 rattle, rattle, rattle, rattle).

## II.

A Lady Teacher is informed by one of her pupils that  
 a gentleman of rank has come to pay her a visit.

Pupil. *O shishō sama ye mōshi-agemasu*. *Tadaima Yagi-*  
 teacher say raise just now  
*wara sama ga o ide ni narimashita ga,* *o ima ye o tōshi*  
 come became sitting room pass  
*mōshimashō ka?* Teacher. E, *nani?* *Yagiwara sama*  
 (humble auxiliary) ? eh what  
*ga.... O, sayō desu ka?* *Ima yori wa ano oku no*  
 oh so is it ? sitting-room rather than back  
*ko-zashiki ye go annai mōshi-agete kudasai.* *Sore kara*  
 small-parlour invitation (humble aux.) please that after  
*suye ye iitsukete, o tomo no shiū ni mo go shiū wo dashite,*  
 servant to ordering suite of persons to too sake put out  
*oku ye mo itsumo no o riūri wo o mochi*  
 back part of the house always of cooked food take  
*nasai yo. Hayaku nasaranu to (ikenai) o isogi ka mo zonji-*  
 soon do not if haste ? even not  
*masenu yo.*  
 know

*Shinsō no gajin.*



## TRANSLATION.

Pupil. Madam, I beg to inform you that Mr. Yagiwara has just arrived. Shall I show him into the sitting-room? Teacher, Eh! what? Mr. Yagiwara has ..... Is that so? Don't show him into the sitting-room but into the small reception room at the back of the house. Then tell the servants to let the people of his suite have some sake, and being the usual refreshments to the back part of the house. You must be quick about it, for he may perhaps be in a hurry.

Note the highly respectful forms *sama*, *mōshi-ageru*, used by the pupil to the teacher, and the honorific references to the guest by the use of *sama*, *o ide ni naru*, *o tōshi mōshimashō*, *go annai*, *o riōri* and *o isogi*. The teacher's language to the pupil differs from that used to a servant as the forms *desū*, *kudasai*, *o machi nasai*, *nasaranū* and *zonjimasenū* show. It has an air of friendly condescension.

## III.

A young man of the lower class meets a merchant's son as the latter is going to the bath-house.

A. *Toki ni waka-danna! kore kara go niutō ni natte,*  
time young master this from enter bath having become  
*sore kara dō nasaru no desū?* B. *Uchi ye kayeru no sa.* A. O  
that from how do is house to return  
*uchi ye o kayeri ni natte, sore kara?* B. *Asameshi wo*  
house to return having become that from morning rice  
*kuu no yo.* A. *Asa gozen wo meshi-agatte, sore kara?*  
eat morning meal having-partaken of that from  
B. *Urusai nā; mise ni itte, akinai wo suru no sa.* A.  
bothersome shop to having gone business do  
*Naruhodo: sono o akinai wo shite hi ga kureru*  
become quantity that business having done sun go down  
*to?* B. *Yū-meshi wo kuu no sa.* A. *Sono go yūhan ga*  
when evening rice eat that evening meal  
*sumu to, dō nasaimasū?* B. *Mise no wakai mono wo aite*  
finish when how do shop young person partner  
*ni (shite) hanashi demo suru no sa.* A. *Sono hanashi ga sunnu*  
talk even do that talk finish  
*to?* B. *Urusai nā. hoka ni shikata mo nai kara,*  
when bothersome! else do-side even is not because  
*neru no sa.*  
go to bed

*Meiji uki yo no furo.*

## TRANSLATION.

A. Well but—young master! You are now going to have a bath. After that what will you do? B. I shall go home. A. When you have gone home, what next? B. I shall have my breakfast. A. And when you have had your breakfast, what then? B. You are a nuisance, I go to the shop and attend to business. A. To be sure. And when business is over, and the sun goes down? B. I have my supper. A. And when supper is finished, what do you do? B. I very likely have a talk with the young men in the shop. A. And when your talk is over? B. You are a nuisance. Then there is nothing else to be done but to go to bed.

## IV.

## Interview with a ragman.

Ragman. *Kudzuya de gozai; kudzu wa o harai wa gozaimasenü*  
 ragman it is rags sell is not  
*ka?* Customer. *Choito! kudzu ya san! kore wo totte*  
 ? a little ragman Mr. this having taken  
*o kure.* R. *He, he! haiken itashimashö; zuibun*  
 give yes look (respectful) will do tolerably  
*furubite soshite yogorete imasü na. He;*  
 having become old and having become dirty is  
*ikahodo ni itadakimasü?* C. *Omaye mā funde goran*  
 how much for receive you having estimated see  
*yo.* R. *He, he, hassen de wa ikaga sama? C. Bakana koto*  
 eight sen with how foolish thing  
*o ii de nai yo. Sore demo moto wa takakü te kirei*  
 say is not that with even originally dear and pretty  
*d'atta yo; sonnani fumi-taosarete tamaru mono ka*  
 was so much estimate being knocked down endure thing ?  
*ne?* R. *He; moto wa takaku te kirei ni chigai arimasenü*  
 originally dear pretty mistake is not  
*ga; kore ga chirimen nareba koso hassen*  
 but this crape because it is (emphatic part.) eight sen  
*ni mo itadakimasü; sore de nakereba dö shite he.*  
 for receive (humble) that for were-it-not how having done  
 C. *Atarimaye da ne; da kara watai mo hassen de wa iyada*  
 ordinary it is is because I too eight sen for dislike  
*to iunda, ne: jiu go sen ni o shi; sore de omaye ni son wa nai*  
 saying is fifteen sen do that with you to loss is not

yo. R. *Dō itashimashite—sore ja maido nega-*  
 (emphatic part.) how having done well then every time re-  
*un'desū kara, jissen ni itadakimashō. He, sore de yoroshiku-*  
 questing is because ten sen will receive that with if good  
*ba he. C. Shikata ga nai ne; motte o ide yo. R. Arigatō*  
 do-side is not having taken go thank  
*zonjimasū: chōdo jissen; maido arigatō zonjimasū. Kudzu ya*  
 you exactly ten sen every time thank you ragman  
*de gozai. C. Ingō na kudzu ya da ne. R. Kudzu wa o harai de*  
 it is hard ragman rags sell  
*gozarimasen ka?*  
 is not

*Kudzu ya no kago.*

## TRANSLATION.

Ragman. (calls) The Ragman! Any rags for sale!

Customer. I say, ragman! won't you take this?

Yes, Ma'am! please let me see it; it is pretty old, and dirty besides; yes, Ma'am! how much shall I give you for it?

Do you put a price on it.

Yes, Ma'am. Would eight cents?

Don't talk nonsense; that was a very pretty and expensive thing when it was new and I can't let it go for so little as that.

Yes, Ma'am! No doubt it was a pretty and expensive thing when it was new, and it is just because it is crape that I will take it from you for eight sen, otherwise I really—

Well, I suppose you have a right to name your price, but I would have you know that I have something to say to it too and I won't take eight sen. Make it fifteen sen; you will lose nothing by it.

Really, Ma'am, I could'nt think——. Well then, as you are such a good customer, I will take it from you for ten sen. If that will suit you—

Well! it can't be helped, take it away.

Thank you, Ma'am, (here is your money)—just ten sen. Much obliged for all your custom. (calls) The Ragman!

How fond that ragman is of a hard bargain!

Any rags for sale! Exit.

## V.

A young engaged couple view the plum blossoms and listen to the nightingale.\*

She (from the garden). *Takeo san! Takeo san! chotto.*  
(personal name) Mr. a moment  
He (from the house). *Nani ka arimashita ka?; ima iku tokoro*  
anything was ? now go place  
*desū.* (comes out). She. *Ima mukō no mūmebayashi de*  
it is. now opposite plum grove in  
*uguisu no hatsu ne ga shita yō desū kara, kiki ni*  
nightingale first note did manner is because hear to  
*ikimashō.* He. *Sayō desū ka. Sore wa yukai desū na: sā,*  
let us go thus it is ? that pleasant is come  
*itte kikumashō.* (A little later). *O jō san! anata wa o*  
having gone let us hear Miss you  
*damashi de wa arimasenū ka? Chitto mo uguisu ga naki-*  
deceiving is not ? a little even nightingale sings  
*masenū ne.* She. *Iye, sakki yoi ne wo shīte, futa*  
not no a while ago good voice having done two  
*koye bakari nakimashita kara anata wo o yobi mōshita no desū.*  
cries only sang because you call did is  
He. *Sō desū ka? Shikashi nan'da ka ate ni nara-*  
it is so ? but somehow reliance not  
*nai yō na ki ga shimasū ne.* She. *Mattaku*  
become manner mind does completely  
*sakki naita koto wa nakimashita kara sūkoshi*  
a while ago sung thing sung because a little  
*matte ite mimashō.* He. *Sonnara kore kara mō ichiji*  
waiting remaining will see if so this from more one hour  
*kan hodo matte nakanakattara dō nasaimasū.* She. *Sō*  
space amount waiting if should not sing how do so  
*desū ne. Kō shimashō. Nan'daka hinata ye detara*  
it is thus will do what is it sunshine to since went out  
*nodo ga kawaita yō desū kara, kahe wo ii-tsūke*  
throat became dry appearance it is because coffee order  
*ni iku o tsukai wo shimashō.* He. *Sorewa omoshiroi. Watakūshi*  
to go your messenger will do that is amusing I  
*mo nanda ka nomi mono ga hoshiku natta tokoro desū kara—*  
too what is it drink thing desirous have become place is because  
She. *Sore de watakūshi no o yaku wa dekimashita ga; moshi*  
that with my office has been made if

\* The *uguisu* is not a nightingale but a bird somewhat resembling it.

*naitara anata wa dō nasaimasū.* He. *Sō desū ne.* *Naitara*  
 it should sing you how do so it is if should sing  
*watakūshi mo sono o tsukai ni ikimashō.* She. *Sore wa ikema-*  
 I also your messenger as will go that won't  
*senū yo.* *Sono koto wa watakūshi ga kangayeta no desū kara.*  
 do that thing I thought of is because  
*He. Sonnara nan'demo o nozomi no koto wo shimashō.* She.  
 if so anything at all your wish thing will do  
*Sakki mite o ide nasatta watashi no namayerashi mono*  
 a while ago reading you were my name resembling thing  
*no atta ano o tegami wo o mise nasai na.* He. *Yō gozaimasū;*  
 was that letter show good it is  
*moshi naitara o me ni kakemashō.* She. *Kitto desu ka?*  
 if it should sing your eyes on will hang certain it is ?  
*He. Kitto o me ni kakemasū to mo.* She. *Ima ga sakari*  
 certainly eyes on will hang now full blossom  
*desū ne.* He. *Sō desū, ima ga chōdo midokoro desū ga, jitsu ni*  
 is so it is now exactly see-place it is truly  
*mūme wa hoka no hana to chigatte hin ga yoi kara*  
 plum other flowers from differing quality is good because  
*miru hito no kokoro made shizen to kōshō ni naru*  
 see person heart as far as naturally elevated become  
*yō desū ne.* She. *Sayō de gozaimasū.* *Hito no kōsai*  
 manner it is thus it is people intercourse  
*mo kore to onaji-koto de watashi nado mo kō shite anataga-*  
 also this as same thing being I etc. also thus doing you  
*ta no yōna o kata to shijiū o tsuki-ai wo shite iru*  
 kind of gentleman with constantly association doing  
*no de jibun no ichi ga shizen to agaru ka to omoimasū yo.*  
 by own position naturally rises ? think  
*He. Dō shite; watakūshi nado wa sonna wake ni wa mai-*  
 how having done I etc. such reason do  
*rimasenū ga: nan'de mo hito wa tomodachi wo yerabu no ga*  
 not go (pause) anyhow people friends choosing  
*kanjin desū.* *Toki ni, o jō san! tsūkanai koto wo o kiki*  
 important is by the way Miss not stick thing inquire  
*mōshimasū ga, kono maye no Nichiyō mo ima no Nichiyō mo*  
 (humble aux.) this before Sunday now Sunday also  
*Daijin wa nanika o shirabe mono no yō desū*  
 His Excellency something investigation appearance is  
*ga, o kajimuki no o shirabe desū ka.* She. *Iye, watashi mo*  
 household investigation is ? no I too  
*yoku wa shirimasenū ga, anata mo go zōnji no tōri*  
 well do not know but you too know manner

*mai-toshi kono mume no sakari ni wa yenkai wo*  
every year this plum full bloom at entertainment

*itashimasu kara kono aida haha ga sono koto wo mōshi-*  
does because the other day mother that thing when

*mashitara, ko-toshi wa ayani ku shirabe-mono ga aru*  
she spoke of this year unfortunately investigation is

*kara yenkai wa gozarimasen to kotayemashita.*  
because entertainment is not answered

*Asukagawa.*

## TRANSLATION.

She. (from the garden) Takeo! come here for a little.

He. (from the house) what is it? I'll be with you in a moment.  
(he comes out).

I thought just now I heard the first song of the nightingale from the plum orchard over there: let us go and listen to it.

Indeed. How nice! Come! we will go and hear it. (a little later) Have you not been humbugging me, Miss? The nightingale does not sing a bit.

Yes, a while ago, it did sing twice with a beautiful note, and that was why I called you.

Indeed! But somehow I don't feel quite satisfied.

It did really sing a while ago, so let us wait a little and see.

Well then, we'll wait for an hour from now, and if it does not sing by that time, what will you do?

Well, I'll tell you what I will do. Coming out into the sun makes me thirsty, so I will go and order a cup of coffee for you.

That is a good idea. I do feel as if I should like something to drink.

Now that it is settled what I have got to do, if the nightingale does sing, what will you do?

Certainly. If it sings, I will go as your messenger.

That will never do: that was my idea.

Well then, I will do anything you like.

Show me the letter you were reading a while ago which had something like my name in it.

Very good; if it sings, I will show it to you.

You promise me faithfully.

I promise faithfully to show it to you.

The plum-trees are just now in full blossom.

Yes, now is exactly the time to see them. Indeed the plum is of a quality so far surpassing other flowers that it naturally elevates as it were the minds of those who look on it.

You are right. And it is the same with the society one keeps; I feel as if the position of a person like myself were naturally raised by constant association in this way with gentlemen like you.

Not at all! that is not so in my case. Still people ought to be very careful in their choice of friends. By the way, Miss! to change the subject, I want to ask you a question. Both last Sunday and today His Excellency seems to have been engaged in investigating something; is it some private matter?

No, I really do not quite know, but as you will remember, he has been in the habit of giving an entertainment every year when the plum-trees are in full blossom. When my mother asked him about it the other day, he said that unfortunately he would be prevented from giving it this year by an investigation which he had in hand.

## VI.

### A man of high rank talks to a newly-engaged servant.

Master. *Kore! kore! Temaye wa Kōdzuke to mōsu ka?*  
this this you are called ?

Servant. *Hei, Tonosama ni wa gokigen yoroshii—watakūshi*  
yes your Lordship health good I  
*wa Kōdzuke to mōshimasū shinzan mono de gozaimasū.*  
called new came person am

M. *Sono hō wa shinzan mono demo kage hinata naku*  
you new come person even shade sunshine without-

*yoku hataraku to itte, daibu hiōban yoku mina*  
distinction well work saying a good deal reputation well all

*no uke ga yoi yo. Toshigoro wa ni jiu ichi ni to miyeru*  
reception is good age twenty one or two seem

*ga, hito-gara to ii, otokoburi to ii, zōri-tori ni wa*  
personal appearance say manly bearing say sandals take as

*oshi mono da. S. Tonosama ni wa konaida-jiu go*  
regrettable thing is your Lordship for some days past

*fukai de gozaimashita sō de o anji-mōshi-*  
indisposition having been appearance by feel anxious

*agemashita ga; sashi-taru koto mo gozaimasenü ka.*  
did (humble) (pause) important thing is not ?

*M. O, yoku tadzunete kureta; betsu ni sashitaru koto mo*  
oh well having asked gave specially important thing even  
*nai ga. Shite—temaye wa ima made idzukata ye hōkō wo*  
it is not (pause). And you now until where service

*shita koto ga atta ka? S. Hei! Tadaima made hōbō hōkō mo*  
did thing was Yes just now until all quarters service

*itashimashita — madzu ichi-ban saki ni Yotsuya no kanamonoya*  
have done to begin with first-of-all ironmonger

*ye mairimashita ga, ichi nen hodo orimashite, kake-dashima-*  
went but one year amount having remained ran away

*shita; sore kara Shimbashi no kajiya ye mairi, mi tsūki*  
that after blacksmith going three months

*hodo sugite kake-dashi, mata Nakadōri no Yezōshiya ye*  
amount having passed ran away again picture dealer

*mairimashita ga, tōka de kake-dashimashita. M. Sono hō no*  
went but ten days with ran away you

*yō ni sō akite wa hōkō wa dekinai yo. S. Watakūshi ga*  
manner so getting tired service cannot do I

*akippoi no de wa gozaimasenü ga, watakūshi wa*  
readily disgusted am not (pause) I

*dōzō shite buke hōkō ga itashitai to omoi,*  
some how or another military house service wish to do thinking,

*sono wake wo oji ni tanomimashitemo, oji wa buke hōkō wa*  
that reason uncle having applied even uncle

*mendō da kara, chōka ye ike to mōshimashite,*  
trouble is because merchant's house to go (imp.) having said

*achi kochi hōkō ni yarimasü kara, watakūshi mo tsura-*  
thither hither service sends because I too face

*ate ni kake-dashite yarimashita. M. Sono hō wa*  
hit by way of having run away gave you

*kiukutsu na buke hōkō wo shitai to iu mono wa ikaga na*  
irksome wish to do said thing how

*wake ja? S. Hei; watakūshi wa buke hōkō wo itashi,*  
reason I military house doing

*o kenjutsu wo oboyetai no de, hei. M. Ha! kenjutsu-suki*  
fencing wish to learn by ah fencing like  
*to nā.*

*Botan dōrō by Yenchō.*



## TRANSLATION.

Master. Look here! Is your name Kōdzuke?

Servant. Yes, Sir, My name is Kōdzuke, I have just entered your Lordship's service; I hope your Lordship is in good health.

I hear that though you are a new comer you have made a favourable impression on everybody, and that you have got a good character for working hard night and day. You seem about twenty one or twenty two years of age, and with your looks and bearing, it is a pity you are nothing better than a sandal bearer.

I understand that your Lordship has been unwell for some days past, and I was anxious about you; I hope it is nothing serious.

Thank you, it is nothing of importance. And where have you been at service up to now?

Up to the present, I have been at service in various places. First of all I went to an ironmonger's in Yotsuya, and after being there three years I ran away: then I went to a blacksmith's in Shim-bashi. I ran away from him after three months. I next took service with a picture-dealer in Nakadori St, but I left him in ten days.

But you can't do your duty as a servant if you get disgusted in that way.

Oh! It is not that I am easily disgusted; it is because I wanted to take service in the house of some military noble. I begged my uncle to get me a situation of this kind, but he told me that service with a military noble was very troublesome, and that I must go to a merchant's. So he sent me to service here and there, and I ran away just to spite him.

But what made you want to take employment with a military noble? It is an irksome kind of service.

Well, Sir, It was in order that I might learn fencing.

Ah! You say you are fond of fencing?

## VII.

A youth named Tasūke goes to the Toda yashiki to ask for his father. He addresses the officer in charge of the gate.

Tasūke. <i>Hai!</i>	<i>Gomen nasai.</i>	Officer. <i>Doko ye mairunda?</i>	<i>Mono-</i>
	pardon do		where are going beg-
<i>morai nara achira ye ike.</i>	T. <i>Hai.</i>	<i>Shūshō mono ga uketamawa-</i>	
gar if are thither go		little thing wish to	

*ritō gozaimasū. O. Mono ga kikitakereba o tsuji ye ike.*  
 learn am if wish to hear outer guard go  
*Nanda? kojiki mita yō na nari wo shite—T. Kore kara kojiki*  
 what beggar seen kind of dress this from beggar  
*ni nareba narunda ga, mada kojiki ni wa naranai. Ano—*  
 if become is becoming but yet beggar ot-become  
*Toda sama no o yashiki wa koko de gozaimasū ka? O.*  
 daimio's residence here is ?  
*Toda sama no yashiki wa kochi da. T. Sore de wa jiu yo nen*  
 here is then fourteen years  
*maye ni kochi ye kakayerareta Shiobara Kakuyemon to iu kata ga*  
 before here employed person  
*arimasū ka? O. Nani? Shiobara? hai, are wa jiu san nen maye*  
 is what he thirteen years before  
*ni shita-dzume ni natte, kono o yashiki ni wa*  
 country-station having become this  
*oranū. T. O kuni wa Yashiu no Utsunomiya de gozaimasū*  
 does not live province Kōdzuke is  
*ka? O. Maye wa Utsunomiya de atta ga, Matsudaira Tonomo*  
 ? before was but  
*no kami dono to o kuni-kaye ni natte, ima de wa Hi-*  
 province change having become now  
*zen no Shimabara da. T. Hizen no Shimabara to iu tokoro wa*  
 is place  
*tō gozaimasū ka? O. Sō sa. Shimabara made wa, sam*  
 distant is ? yes as far as three  
*biaku ichi ri han aru na. (Tasūke falls down in a faint.)*  
 hundred one half is  
*O. Kore! kore! achi ye maire! achi ye maire.*  
 this this thither go

*Shiobara Tasūke*  
 by Yenchō.

## TRANSLATION.

Tasūke. Excuse me. Officer. Where are you going? If you have come to beg, get away. T. I want to inquire something from you. O. If you want to inquire, you can go to the outer guard. What do you mean, you beggarly looking fellow? T. If after this I am to become a beggar, I suppose I shall become one, but I have not got so far yet. Is this the residence of Lord Toda? O. Yes, it is Lord Toda's residence. T. Then is there a gentleman here named Shiobara Kakuyemon who entered this service fourteen years ago? O. What? Shiobara? yes, he went on duty to our province thirteen years ago, and does not live here now. T. Your

province is Utsunomiya in Kōdzuke, is it not? O. It was Utsunomiya formerly, but there was an exchange of domain with Lord Matsudaira Tonomo no kami, and now it is Shimabara in Hizen. T. Is Shimabara in Hizen far off? O. That it is. It is three hundred and one ri and a half to Shimabara. (Tasūke falls down in a faint.) O. Here! here! Be off with you. Be off with you.

## VIII.

### Dreams.

A. *Yume de matsu-jo ga zommei shite iru yōsu*  
 dream in youngest daughter alive doing remain appearance  
*wo mite, kokoro ga mayoimashite ne, ika naru dōri to mo*  
 having seen heart being bewildered how be rationale  
*kai shi kanemasū ga; zentai Shina de mōsū yō ni*  
 understand do cannot (pause) generally China in say manner by  
*seimu nazo to iu koto ga gozaimashō ka na? Ninna san*  
 true dream (plur.) called thing will be ? (surname)  
*wa tetsugakuka da to uketamawatta kara, futo go*  
 student of philosophy is learnt because suddenly  
*shitsumon wo itasū wake desū ga—*  
 interrogation do reason it is (pause)

B. *Naruhodo, soriya hanahada kitai na o yume ni wa sōi*  
 indeed that very strange dream mistake  
*nai ga—shikashi korai sono rei wa amata aru*  
 is not (pause) but from old time of that precedent plenty is  
*koto de, nani mo kikai na koto ja arimasenū yo. Sei-*  
 thing being anything miraculous thing is not true  
*mu no gotoki wa moto yori mōtō arubekarazaru dōri de,*  
 dream the like of of course a jot ought not to be principle being  
*somo-somo yume to iu mono wa ika nara mono ka to iu*  
 this being so dream called thing how being thing ? saying  
*ni kedashi waga kokoro no hataraki ni hoka nara-*  
 in pretty nearly one's own mind operation than other does not  
*zu desū. Yoru ni naru to ningen no shintai wa hiruma no*  
 become is night becomes human body daytime  
*tsūkare de ne-itte shimai, maru de kan-*  
 fatigue on account of having fallen asleep finish wholly sensa-  
*kaku ga naku narimasū ga, nō wa mattaku shintai to chigatte*  
 tion not becomes but brain wholly body from differing  
*yoru to iyedomo kiusoku sezu shite hiru no tōri ni hataraki-*  
 night although rest not do doing day of manner in works  
*masū kara, nō ga odayaka de nai toki nanzo*  
 because brain quiet (sign of pred.) is not time (plural part.)

*wa koto ni iroiro na koto wo mirun'de arimasū. Katsu ya*  
 particularly all kinds of thing seeing(pred.) is farther  
*kankaku ga yasun'de iru no de gwaibu kara no shigeki*  
 sensation resting remaining by outside from impression  
*ga sūkoshi mo nai kara, shitagatte mokuzen no*  
 a little even is not because, accordingly eye-before  
*koto wo kangayeru hitsuyō mo naku, shizen*  
 thing reflect upon necessity is not naturally  
*omoi-yoranū mukashi no koto nado yume de wa miru koto ga*  
 not think of ancient thing (plur.) dream in see thing  
*arimasū no sa. Kore ta nashi. Sōjite ningen to iu*  
 is this other is not on the whole mankind called  
*mono wa yūshō no toki kara no keiken wo ba minna nōzui*  
 thing infancy time from experience all brain  
*no uchi ni osamete tsune ni takuwayete wa orimasū*  
 within having laid up ordinarily stored remains  
*no da ga, hiru wa mi-kiki suru koto ga ōkute sore ya kore*  
 is but day see hear do thing being many that this  
*ya ni tori-magirete mokuzen no koto ni muyō-na shisō wa*  
 by being confused eye-before thing for needless thought  
*shizen oku no hō ye hiki-komi-gachi ni natte yōi ni*  
 naturally back part side retire having become readily  
*omoidasū mono de arimasenū. Tatoye wo motte kore wo*  
 think of thing (pred.) is not illustration taking this  
*mōseba — yōriu kage kurō shite keika no san-taru wo miru ga*  
 if one say willow shade dark firefly shine see  
*gotoku, yashoku chin-chin to shite hajimete mushi no koye wo*  
 like night-colour quiet first insect cry  
*kiku to ippan, hotaru wa hiruma oranū mono de mo*  
 hear same thing firefly day time not remain thing even  
*naku, mushi wa hiru nakanū mono de mo nai ga, hiru wa*  
 is not insect day not cry thing even is not but day  
*sōsōshi yuye hoka no shigeki ni sasayerarete go-jin ga*  
 noisy because other impressions being impeded I+man=we  
*ki ga tsukanū dōri de arimasū. Desū kara yume to iu*  
 mind not stick principle it is it is because dream called  
*mono wa to ni kaku katsūte omotte otta koto wo miru*  
 thing in-any-case previously having thought put thing see  
*mon' de kesshite omowanai koto wo miru mon' de arimasenū yo.*  
 thing being certainly not think thing see thing is not

The above passage is in a much less familiar style than the others. It contains numerous expressions and forms which are only used by educated men or in books.

From the *Shosei Katagi*.

## TRANSLATION.

A. Having seen in a dream my youngest daughter as if alive, my mind is quite perplexed, and I cannot understand on what principle this could take place. Is it possible that there may be after all such things as true dreams, as they say in China? I hear that you, Mr. Ninna, are a student of philosophy, and it amounts to subjecting you without warning to an examination—(but I should like to know your opinion).

B. Indeed. That is unquestionably a very strange dream. But there are numerous precedents of such dreams from old times, and there is nothing miraculous about it. In principle there can of course be no such thing as 'true dreams.' This being so, let me explain the nature of what we call dreams. It may be taken that they are neither more nor less than the operation of one's own mind. At night, the human body, owing to the fatigue of the day, falls asleep, and all sensation ceases. But the mind, unlike the body, does not rest even at night. It continues its activity as in the daytime. The brain therefore, when it is unquiet, is specially sensitive to all manner of things, and as sensation is suspended, there are no impressions from without. There is therefore no necessity for it to attend to that which is immediately before it, and so in dreams we naturally become conscious of past things which we had not been thinking of. The sole reason for this is that mankind generally are from their infancy continually receiving and storing up all their experiences in their brains. In the daytime, owing to the multitude of impressions, our minds become confused by one thing and another, and thoughts needless for immediate matters are huddled back into the interior of the mind from whence they are not readily brought out again by reflection. As an illustration of this, I may quote the saying: 'It is in the dark shade of the willow that we can best see the lustre of the firefly; it is not until night, when all is still, that we can hear the cries of the insects.' It is not that there are no fireflies in the daytime, or that the insects do not utter their note by day, but our minds do not attend to them owing to their being embarrassed by other impressions caused by the noises of daytime.

Hence what we call dreams are visions of things which we must have previously thought of, and we certainly can not dream of things that have never entered our minds before.

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**ERRATUM.**

Bottom of p. 57 after *tabetareba*, add *kashitaraba*, *tabetaraba*.

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